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There's Always a Light

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Cover—Yaquina Head Lighthouse, Oregon, by A. Devaney, In

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from June 1 to June 30

Illumination: The joy of the Lord wells up wit me, and I am inspired and uplifted.

Prosperity: I am open and receptive to the joy the Lord, and prosperity overflows into my affa

Healing: I am thrilled with the joy of the Lo and every nerve, muscle, and cell tingles w health.

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Transfiguration

from the writings of

CHARLES FILLMORE

Be ye transformed by the renewing of your mind.

TRANSFIGURATION is always preceded by a change of mind. Our ideas must be lifted from the material, the physical, to the spiritual. But irst we need to realize that it is possible for us to be ransfigured as well as to understand the law by vhich transfiguration is brought about.

The meaning of the Transfiguration has never een understood by those who read the Scriptures as istory. The transfiguration of Jesus has always been considered a historical event, and its allegorical meaning overlooked. To get the real meaning of he Transfiguration, we must regard the experience of Jesus on the mount as typical of what often takes place in those who are growing in spiritual consciousness.

We have evidences every day of the power of

thought to transfigure the countenance. We k that it is possible for a person to be transforme a degree by the thoughts that flit through his m from moment to moment, but we do not know capacity for transfiguration, which is unlimited, the part it plays in his attainment of the Christ sciousness and the Christ body.

The real object of existence is to bring forth perfect man and attain eternal life. Eternal life m be earned. It is usually assumed that man does die, and this is true of the I AM; but how about consciousness, the soul? "The soul that sinneth shall die" is the testimony of the Scriptures. T only lives which conforms to the principle of ete life.

Spirit exists eternally in God-Mind, of which must become conscious. This consciousness is s and is the tangible part of soul. God-Mind gives the opportunity to incorporate into our consciousn His attributes. These attributes are spiritual I love, wisdom, strength, power, in fact the esse of all good, which we realize first in mind, then body and affairs. Thus God gives us the spirit perfection that we are to manifest and retain eter ly in consciousness. This is His Son or Christ.

Jesus taught that we must attain the conscic ness of eternal life, that we have no life in us u we have attained this consciousness. Until we de onstrate over death, the death of the body, we in a transitory state of existence.

Then the real object of existence is to attain consciousness of eternal life and to manifest all t is potentially involved in us by our Creator. T

irit—I AM or ego—in man is eternal, but there ust be a consciousness of this quality of eternity; ere must be a consciousness of the image-and-eness man. There must be in every one of us a alization of that Spirit which has in it—involved in being—all that exists in the universal. If we do t realize this, if we do not make it ours, we must entually go back to the universal. Jesus was the eat way-shower to the attainment of this realiza-on of Spirit, and we shall miss "the prize of the gh calling" if we do not enter the path that He od and that He pointed out in many parables, illus-ations, and experiences.

Then this overcoming or lifting up of man is a ocess through which we are all passing if we have en converted to the Christ way of life. Transfigura-on plays a part and an important part in this evolu-on of the soul. When we see the parallel between ur experiences and the transfiguration of Jesus we ain confidence to go forward.

In our study and application of the Christian life e all have times when we are spiritually uplifted. uch a time is marked by a form of spiritual enthusi-sm, which is brought about by statements of Truth ade by ourselves or others—prayers, words of raise, songs, meditations—any statement of Truth hat exalts the spiritual realms of the mind. Jesus as lifted up by Peter, James, and John (faith, judg-ent, and love). Whenever we dwell on these irtues and try to live up to them, they are exalted consciousness, and they go up with us to the ount of Transfiguration. You may not always ealize this. You may think that the uplifting was

just a passing exaltation, but it stamps itself on y
soul and body and marks the planting of a new i
in the upward trend of the whole man.

What is your attitude toward these times w
you feel the mighty uplift of Spirit? Do you
them their due importance; or when you again c
down into the valley, do you groan and ques
and wonder why you do not abide in your exaltat
why there seems a falling away of the mind from

Right here we must be wise and underst
the relation of the higher principles of man and t
action in the redemption of soul and body. Do
lose sight of the fact that the whole man must
spiritualized. Some people get into the habit of
ing up in spirit to the mount of Transfigurat
and they find it so enticing that they refuse to
scend to the valley again. Then soul and body
left to go their own way, and a separation ens
Such persons dwell continually on the heights
ignore the essential unity of Spirit, soul, and bo
Many delusions arise among Christians because t
lack understanding of the law of the idea and
manifestations. All things, all actions, all princip
are working toward the unity of God, man, and
universe. But there must be a readjustment an
cleansing of the whole mass. If there are thi
whether mental or physical, that are not up to
high standard of Spirit, they must die. Jesus on
mount spoke of His death that was to follow. T
death is of the material perception of substance
life, which is reflected in man's body of flesh. T
must perish. The limited concept of matter and c
material body must be transformed so that the t

ritual body may appear.

We find that at every upward step we take in our olution there is a sloughing off of, a doing away ch, some parts of consciousness that do not accord th the higher principles. Jesus referred to it as the anting of a seed in the ground and its dying be-e it can bring forth the new life. The real life t in the seed does not die. It lives and multiplies hen rid of its husk of bondage. In the refinement metals the fire, which is life, fuses the whole mass. hen the molten elements form a new base; the ecious metals go by themselves and the dross goes itself. The dross is poured off and thrown away, e precious metals are saved.

Much the same thing takes place in the action of irit, soul, and body when a person goes into the gh consciousness and is transfigured. Some per-ns call it conversion, some illumination, some the ting-up power of Spirit. Whatever you call it, it is e same thing. When the white heat of God life mes upon man, there is exaltation and transfusion elements. The result of soul exaltation is a finer ul essence forming the base of a new body sub-ance. The passing away of the dross of materiality a form of death.

You have doubtless wondered: "Why is it that, ter I have had an uplift, after I have had a high alization, or a strong treatment, I have to meet so any errors? It seems to me that the negative side les in on me the next day or the next few weeks ronger than ever."

The cause of this is a gathering together of the vil and the good; the day of judgment has arrived,

and you are the judge. You may even be buried "three days" in that material consciousness wh has not yet come to the full light. But when y know the law that Spirit is always with you y have nothing to fear, if you hold steadily to Christ presence that you realized in the mount Transfiguration.

Having once seen Truth, having once had illumination, you find that the next step is to dem strate it and not to be cast down or discouraged the opposite. When the crucifixion comes and y are suffering the pangs of dying error, you may out, "My God, my God, why hast thou forsal me?" forgetting for the time the promises in mount of Transfiguration. This is when you n to realize that you are passing through a transfo ing process that will be followed by a resurrection all that is worth saving.

Transfiguration is an essential step in every f ward movement of men and nations. All philo phers have observed it in its various phases. Carl says: "Once risen into this divine white heat of t per, were it only for a season and not again, i henceforth considerable through all its remain history. And no nation that has not had such div paroxysms at any time is apt to come to much."

Paul saw it in its work in man, when he wr "For our citizenship is in heaven; whence also wait for a Saviour, the Lord Jesus Christ: who sh fashion anew the body of our humiliation, *tha may be* conformed to the body of his glory." "Th shall the righteous shine forth as the sun in the ki dom of their Father." "We know that, if he sh

manifested, we shall be like him; for we shall him even as he is." "As we have borne the image the earthly, we shall also bear the image of the avenly."

It is quite essential that those who are striving "the prize of the high calling of God in Christ us" cling to their ideal as real. It should not be garded in the light of a past event or of a future hievement, but as fulfillment here and now. This illustrated in the communion of Moses and Elijah th Jesus on the mount, Moses representing the law, jah its fulfillment. Jesus is the I AM, in which th the past and the future are joined. But Peter, t understanding the lesson, wanted to make three bernacles, representing the tendency of man to parate and localize that which is universal.

When the voice of Principle proclaimed the iritual man's presence—"This is my beloved Son, whom I am well pleased; hear ye him"—there re no promises of the past or the future. Time s no power over one who dwells in the mind of od. There is no time to the mind of one who alizes omnipresence. Nothing will transfigure the ce and renew the body so rapidly as the denial of th past and future. Persons get childish because ey let their thoughts dwell upon the past. Fear of e future weakens the virile life, and the feet mble. The Son of God is vigorous with the inasing life that is perpetually flowing forth from e Father. When man realizes the omnipresent life s whole organism is vitalized, and the soul is glorid. When man is in spiritual consciousness his soul ines with an energy that electrifies the outer cloth-

ing. Those little points of magnetic light, which have all observed upon removing our clothing night, are weak manifestations of the aura of soul, which can be magnified until the whole b is ablaze with it.

Some Christians teach the saving of the soul the perishing of the body. Jesus taught the sav of both soul and body. It is true that this mortal b must be transfigured; it is but a picture or symbol the real, the spiritual body, which is the "Lo body." The "Lord's body" is the body of Spirit, divine idea of a perfect human body. When realizes this new body, the cells of the present b will form on new planes of consciousness, they aggregate around new centers, and the "Lord's bo will appear.

"But we all, with unveiled face beholding as i mirror the glory of our Lord, are transformed i the same image from glory to glory, even as from Lord the Spirit."

When the body is devitalized by excessive la dissipation, or any loss of vital force, its aura shri away and a consciousness akin to that of being clothed is evident. To dream of being naked or pa clothed is a warning by Spirit that the reserve v force has been dissipated and the natural clothing the body removed. Continuous disregard of the l of conservation of vital force is followed by vari diseases and finally death. During sleep the syst under natural law, seeks to equalize the vital for and it does so if the intellectual concentration not been too great. A dream of falling means t this force, which has been piled up in the head

ing down into the lower channels of the body, is restoring equilibrium at the expense of harmonious reaction. When the mind is adjusted to the one law, all the vital forces flow harmoniously the aura glows about the body as a beautiful te light, protecting it from all discord from with- and purifying it continually from within. This is state of the perfected man described in Revela- n 1:14-16.

"And his head and his hair were white as white ol, *white* as snow; and his eyes were as a flame fire; and his feet like unto burnished brass . . . l his voice as the voice of many waters. . . . and countenance was as the sun shineth in his ength."

A Song of Thanks

I'll sing a song of thanks
For every good God gives to me,
A joyful heart, an optimistic mind,
Love flowing strong and free;
For smiles, for laughter ringing true,
And friends both old and new.

I'll sing a song of thanks
For kindling hope, a faith that lifts,
The quiet peace that comes with prayer:
A grateful song for all life's treasured gifts.

—*Ruby Hudson*

Judge Righteous Judgment

BESSIE CAUGHREAN

DO YOU SOMETIMES SPEAK in a derogatory m ner about your neighbor? You may bel that there is much goodness in others, do you seek it and speak of it? Are you really aw of your attitudes toward others?

All of us are at times tempted to say someth that could hurt another's reputation or feelings. if we are striving to live the Christ way, we m will to do what Jesus taught. "He that is with sin among you, let him first cast a stone at h Even though we may not be able to say someth good about our neighbor, we ought not to sp ill of him, for none of us is perfect.

Jesus also said, "Judge not according to appe ance, but judge righteous judgment." The derogat statements we make about our neighbor are a res of what our senses reveal to us. "I saw him d with my own eyes," or "I heard her say that w my own ears," is our defense. Our legal courts based on this kind of defense and not on the m vation behind such words or actions.

Today many of us are unaware how much senses deceive us and mislead us in our feelings ward others. This is true because our senses, acco ing to the first five verses in the first chapter of Jo keep us from comprehending the light of Ch within us. This light can illuminate our und standing, but to do so it must pierce through

kness of our senses, for by this darkness we see ngs and they appear to be the real things. We ch things and they, too, appear to be real. These ngs are not real, however, and they only obscure spiritual reality within us. Thus, before one can ge righteously, he must overcome his sense perptions and judge according to the Christ light thin.

How can we pierce through our sensory reacns? We can do this by dropping all our ideas d opinions based on sensory interpretations and opting new ideas and attitudes about ourselves d our fellow men. We have to "lose" ourselves; have to lose our ideas of ourselves and of our rn value and merit before we can judge righteous lgment.

You recall how Jesus told the rich young man, f thou wouldest be perfect, go, sell that which ou hast, and give to the poor . . . and come, folw me." In order to do this the rich young man ould have had to get rid of his ingrown ideas of mself, and of all his self-justifications; he would ve had to get rid of the feeling that he was always the right and that he was better than others. We l would like to be good, just, and loving, but we ust not allow these qualities to be only appearces used for the sake of merit, praise, and award.

We do not see ourselves as others see us. Witht knowing it, we are like the man who called himlf Legion because many devils were entered into im. Similarly, we identify ourselves with different egative states and feel a kind of enjoyment in clingg to them. It is hard to separate ourselves from

such conditions, and just as hard to believe t
others see in us that which we do not see in o
selves. How then can we throw off our own si
we do not know that we possess it?

Dr. Jung said that we project on to others w
we cannot accept in ourselves. For example, a j
ous person will accuse another person of be
jealous; a suspicious person will accuse another
being suspicious. Those persons who hate will
cuse others of hating. We are mirrors to one
other and are thus able to change ourselves, if
so desire, by becoming conscious of our judgme
and asking ourselves, "Why did I say or think tha
Of course, we must be truthful to ourselves in
swering our own questions, for if we are not,
fool no one but ourselves.

When we notice annoying habits or attitudes
our friends, we may discover by taking time to
honest with ourselves and really making compa
sons that we have at times annoyed others.

I once had a friend who seemed to say one thi
one day and quite a different thing the next ti
I met her. The more I was with her, the more c
scious I became of the inconsistencies in her thi
ing. I began to observe myself and soon found t
I, too, changed my opinions and beliefs quite f
quently. The more I observed myself the more
realized that my opinions and judgments at a c
tain time were based on the state of my mind at t
particular time.

At first it was hard for me to recognize that th
opinions and judgments were the results of my ne
tive states or emotions, which had been obtain

ough my five senses. I soon perceived that all s legion of thought was not the "real I," the rist in me. "How could these changeable selves be 'real I'?" I asked myself over and over. And then sked myself, "Who am I, anyway?" Always the swer that Peter had given to Jesus flashed through mind, "Thou art the Christ, the Son of the living d." I was thus able to see how this legion of ought was made up of changing "I's," such as "I sick," "I am poor," "I am happy," "I am sad," d many other "I's." I saw, too, how I had suited em to my varying emotions and moods. Then I cognized how the one "real I" never changed but s always the same.

Most of us do not realize how hard it is to separate ourselves from the negative conditions with hich we have become identified; we do not realize is until we sincerely try to get away from them. at we can get away from this identification if we y. We often do not recognize that man himself ts as a selector and chooses what he wants to come to his life. In fact, man himself is the thinker, the er or actor, and the knower. As long as man is illing to hear and impress on his mind the rumors f war, panic, hate, unemployment, poverty, sickess, and the many other ills of outer life, these ings will come on him because he is judging by ppearances and identifying himself with them.

One way to separate ourselves from the legion f thought that has probably possessed us for so ong is never to be offended when another person ondemns us. David said,

'Let the righteous smite me, *it shall be* a kindness;

And let him reprove me, *it shall be* as oil upon
head."

"But those persons who reprove me are not ri
eous," you may say. This may be true, but you
nevertheless, profit by such reproof. Just take a l
at Socrates' life, for example. It is said that
thanked the gods for the gift of a shrewish w
for she enabled him to cultivate the virtue of
tience. Our being offended by what others say is
a revelation of our own imperfection. If we ref
to be offended, our patience will let the light of
dom descend on us. Let us not be offended, th
fore, when someone seems to hurt our pride. Pr
only blinds us, and because of pride we do not
the extent of our self-love, or that we are creatu
of our senses. By not taking offense, we become
conquerors of ourselves and thus become able
judge ourselves and then our neighbor by someth
more than appearances.

Someone has said that what is done for eff
is seen to be done for effect; and what is done
love, is felt to be done for love. When we unc
stand ourselves and know whether we are do
things to be seen of man or for the love of
fellow men, we will be more than willing to s
our prejudices and dislikes, as well as the illusi
of the senses.

To judge righteously we must always apply
Golden Rule; we must say those things about
neighbor that we want him to say about us.

"Set a watch, O Jehovah, before my mouth;
Keep the door of my lips,"

should be our constant prayer.

But there is another way, a better way, to arrive the place where we can judge our neighbor right-ısly. We who seek such attainment must go di-tly to the Teacher who knows how to reach that al—the Christ in us.

For instance, if a person wishes to study mathe-tics, he should find a teacher well versed in mathe-tics, who will impart to him definite knowledge the principles of mathematics; otherwise his de-e to learn mathematics will never lead him to his al. So it is with the science of judging righteously: sus taught us what to do and not to do; He taught what it is necessary to think and not to think if would honestly desire to judge righteously.

We must recognize that God Himself is the life all. "Without him was not anything made that th been made." When we begin to be aware of is we will then disapprove of any unkind words out others. We will let this mind be in us, "which as also in Christ Jesus." This mind is the universal ind that makes no mistakes. This is the Mind that parates the wheat from the chaff; this is the mind at takes us out of our narrow, personal love of lf into universal love. Jesus said, "My mother and y brethren are these that hear the word of God."

Thus, it is through the universal Mind that we eely come to know the Truth about ourselves and ır neighbor. It is only the passive mind with its nsate interpretation of life that is binding. If we ink that our own potential nature cannot set us ove sensory interpretations in order that we can ach our goals, we are judging ourselves with our assive minds and senses, and not by the universal

Mind. "Thou art the Christ, the Son of the li
God" is the verdict of the universal Mind, for
universal Mind draws out of man the divine wis
that is latent in him.

Before you comment on another's action, c
your intellect and listen for the universal Min
speak to you. You will hear its "still small voi
like the voice of another person deep within you.
it will not be that. But you will know whose voi
is and from whence it comes, and you will know
what it says is Truth and righteous judgment.
will know it as Truth because it is the voice of "I
Jehovah, that is my name." And Jesus said, "I
the door," "I am the good shepherd," "I am
light of the world," "I am the resurrection,
the life."

Link your mind with the universal Mind
bring your mind and God-Mind together, resurr
ing them into one I AM. The I AM in you
have been latent, passive. By resurrecting it you
judge righteous judgment. When you recognize t
you and God are one, even as Jesus did, then
will also recognize that your neighbor and God
one. But there is only one I AM, not two or th
You and your neighbor and God, therefore,
all one.

The Christ Mind helps you to judge others
the right way. By this Mind you become the ch
nel through which Truth reaches the inner sp
of those to whom you speak. But this Truth m
be accepted by others before they can learn to ju
righteously, too. "Let every man be assured in
own mind." A firm assurance in your own m

remove in others' minds the obstacles to ac-
tance of Truth.

It is only when you turn your thoughts from
pearances toward righteous judgment—toward
hrist in you, the hope of glory"—and let your
ughts dwell on the good in others, that false
gment drops out of your thoughts. We are to
nk on the things that "are true . . . honorable
. just . . . pure . . . lovely . . . of good report"
we sincerely desire to judge righteously.

When we prepare to turn from the illusory and
f-created world of false judgment in which we
nder, and stand face to face with our real "I
M," which is God, then and then only will we
se to judge "according to appearance." We will
ow our neighbor to be like ourselves and our-
ves to be like our neighbor, and we will know that
are all one with God. We will, therefore, hesi-
e to speak ill of anyone, for whatever unkind
ng we say about our neighbor we will know that
include ourselves in that unkindness.

If you will take the words of Jesus, accept them
Truth, live with them, and make them your very
rn, they will open all the doors of your mind. In
e time the light of Christ will shine through
e darkness of your senses and enable you to judge
ur neighbor righteously, even as Christ does.

God is our refuge and strength,
A very present help in trouble.
—PSALMS

As Many As Received Him

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L. STEVENS HATFIELD

PERFECT HEALTH is the natural state of ev
living thing, whether man, animal, or pl
Jesus brought the message of health. He fo
men and women in bondage to a belief in evil,
ease, lack, and all manner of inharmonies. He
them free by acquainting them with their div
sonship. Jesus told them over and over, "I and
Father are one."

Perfect health comes to us when our minds
freed from fear, when we turn from thoughts
sickness and disease and center our thinking on
perfection of God ever at work in us and about

Worry and fear are twin thieves that rob us
health and strength. They slow down our men
activity in much the same manner that a br
slows down an automobile. To be rid of worry a
fear we should endeavor to gain a clear realizat
of the truth that Christ dwells within us as
directing Spirit of our lives, that He is the mas
of every situation that confronts us. By keeping
minds fixed steadily on Him we can establish o
selves in the consciousness of eternal wholeness a
perfect oneness with Him. Then every cell in
bodies will respond to the feeling of health a
will perform its work easily, perfectly, joyously.

No condition of imperfection can persist wh
we give our full attention and recognition to

irit of God, which dwells within us as a mighty ickening, healing, harmonizing power.

God is our health. He quickens us and stirs up w strength, new energy, and new life in us. He ves us new courage and a new incentive to live. e brings forth in us our divine perfection in all glorious fullness. He sets us free from the bond-e of ill health and heals us fully, completely, per-ctly.

When we let God-life fill our entire being, it uses every cell to tingle with new life and power. is infinite love infolds us, soothes all pain, and ings peace to our minds and wholeness to our dies. His presence within us is the presence of e that heals all wounds, knits all bones securely, d restores strength to every organ and function our bodies.

Refuse to be moved by any appearance of nega-n. Lift your thoughts above inharmony and feel e peace of God filling your mind and your body. eep your faith in God strong and unwavering. now that He is with you wherever you are and at He is the very help you need. Look to Him d have perfect faith in His power to heal, to ess, and to save. His perfection is yours the mo-ent you accept it. Rise up this day and be whole. ee yourself from anxious thoughts. Begin to live new. Your mind is ever in touch with the all-pow-ful Spirit, which is divine and perfect and never nder the influence of inharmony or negation.

Realize that you are a child of God. You have ways with you His power to give you courage, His isdom to direct your steps, and His life to strength-

en you. You need only believe in your divine so ship and in His omnipresence and omnipotence. you live by this realization you cannot help faci life courageously, victoriously, triumphantly.

Your body was designed to be in perfect wor ing order always. It was made in His image a likeness, and "whatsoever God doeth, it shall for ever."

In the kingdom of God, which is the kingdom perfection, all is good, all is harmony, and all peace. When you are faced with a condition of sic ness, turn at once to Him, declare your mastery the condition through the mighty power of t Spirit dwelling in you. Acknowledge His presen and feel His life flowing free and pure through yo entire being—cleansing, healing, purifying, a making you every whit whole.

You become diseased when you turn from G and think of yourself as being susceptible to diseas When you "turn again" to Him you at once retu to health and wholeness. The Bible tells us th "them that had need of healing he cured."

When you need health to what or to whom c you turn? Do you rush for material aid or do yo turn instinctively to the Christ within you? Do yo begin mentally probing for the cause of your illne or do you begin to feel the Spirit of health with you? Do you believe in His promise, "I will tak sickness away from the midst of thee."

Healing appears when you cast from your min every thought that would oppose healing. In th higher realm of mind we see ourselves free fro all thought of disease. We know that in the sig

of God we can never be anything but whole and well.

We become diseased through our belief in disease. We sneeze and we say, "Oh, I must be catching a cold." It would be just as easy to say, "Oh, I'm catching health." But prevailing beliefs say a sneeze is indicative of some form of upset in the body. Blindly following this notion, we wait for the cold to come. Or we have a pain and begin to search for some cause of it. But in Truth we learn that a pain is a warning to watch our thoughts. We bless the pain and we dedicate it to a healing, a clearing out of some unwanted condition. The pain is a blessing to us, not a curse. We name things good or bad and they then become good or bad to us.

A trained nurse told me that at one time when she was working in a large hospital a patient had been given up. Her family had been notified that she had but a short time to live. A visiting doctor came to the hospital and was going the rounds with one of the regular doctors. At the sick woman's room, he stepped to her bed and, without introducing himself, said, "Good morning. What a beautiful picture of health you are! You should be up and about."

The woman lived, for she was so receptive to the message of health given to her that she felt a vital pulsing of life surge through her; she actually felt well. She left the hospital in good health, to the surprise of her family and friends as well as of the hospital staff.

If you feel a pain anywhere in your body, bless

it. This pain is telling you that you are making mistake of some kind, mentally or physically. It warning you to change your thoughts or your habi Give thanks for the warning and begin at once change your thinking, your speech, your actio Begin to affirm health, peace, and love for eve part of your body. The thought of healing must continued; it must be held in spite of any outwa condition.

If you need more health, increase your consciou ness of health. Rid your mind of all belief in d ease. Realize that in the sight of God you can nev be anything but whole and well. Relax and rest the knowledge that God-life is flowing in a through you, that it is permeating every part of yo being, and that it is working unceasingly to bu strong, healthy cells that will do their healing wo in you. Believe that Paul meant it when he sa "You did he make alive."

Each day God renews His gift of life to yo Each day make it a point to take this gift fro Him. Thank Him for good health. Pass on to othe His healing life by living beautifully and well. "Ev so let your light shine before men; that they m see your good works, and glorify your Father w is in heaven."

This day, right where you are, claim God your health and claim Him as actually present a dominant in your life. Know that it is His will f you to express health. Take your mind off the co dition that seems to need healing and concentrate God as your health. Feel Him working in you to His good will. Do not question and do not dou

s will for you. Do not look for results, but just them come. The promise is, "I will strengthen ee; yea, I will help thee; yea, I will uphold thee." eclare with David,

Yea, though I walk through the valley of the shad-
ow of death,
will fear no evil; for thou art with me."

We in Truth know that we create our outer lives our thoughts and words. If we will develop the me mind that was in Jesus, He will teach us how follow the law of God as He followed it. Then e will feel this promise being fulfilled: "He that vercometh shall inherit these things; and I will be is God, and he shall be my son."

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Victorious Prayer

AMY HANNAN MINOR

IN HIS MENTAL workshop man has the powe choose what he will think and believe, and builds his consciousness and his life accordin Because God has given man the right to choose himself, He must wait for man to choose the Tr before it can be manifested in man's life.

The one who undertakes to live the victori life, the Truth life, inevitably comes to a place wh he realizes that it takes more than physical mental energy to overcome the difficulties he n face.

If the limitations that restrict a man's prog and the barriers that stand between him and heart's desire were in the outside world, where first glance they seem to be, mental and phys effort would suffice. When these obstacles are amined in the white light of Truth, the difficult limitations, and obstructions on his path are cle seen to be but reflections of the unconquered fo within him.

Negative thoughts raise barriers for all of u hurdle. Uncontrolled emotions create a fog of fusion through which we must grope. Selfish des obscure our vision of the true purpose of life. P resentments, jealousies, and judgments engen dislikes and withhold the co-operation we sho have from associates. Wanton willfulness raise wall of opposition over which we must climb if

re to pursue our way through life. These are the things that must be conquered, all of them having their cause in thought and feeling within and all of them produce unhappy and difficult outer conditions.

Down through the ages men have prayed, some successfully, others without apparent results. Observing the fruitlessness of their efforts or the efforts of others, some have ceased to pray. These persons are the scoffers, who regard prayer as a sign of weakness in character, at best as a wishy-washy and haphazard proposition.

But with many persons prayer is kept up hopefully, if not faithfully. These persons may pray confidently or desperately, fervently or halfheartedly, voluntarily or automatically, with varying results. Innate in man is the power to pray, to reach the One that created him and that seeks ever to sustain and uplift him. The power to pray is God-given; and, though it may be hidden under layers of skeptical thought, sometime, somehow it makes itself felt. Under the stress of fear in some emergency, at times when great responsibility must be suddenly accepted, or in the presence of death, man instinctively tries to pray.

From those who pray but do not understand the laws of prayer, come these questions:

Why does God answer some prayers and not others?

Can I believe that God will give me what I want?

If I accept God's will, why should I pray at all?

Why not just submit and take what comes to me?

Are my prayers important enough to command God's attention?

Why should God answer my prayers?

It is only natural that such questions should cot from persons who pray in blind faith to a vague conceived God—a God who must be persuaded grant favors. It is right that such questions shou be answered. A person cannot travel the victorio way unless he understands as he goes.

In order to find the answers to these questio we must understand prayer; we must change o previous conception of prayer. To do this we mu first understand God as immutable Principle. W cannot imagine anyone begging or pleading with t principles of mathematics to give him the right a swer to a problem and getting it. A principle do not change to please anyone who seeks to make u of it. If it changed to conform to the desire of ju one person, it would no longer be a principle.

God is Principle. God never changes, regardle of the pleadings of man. If He changed just onc He would no longer be Principle, and we cou never be sure that our prayers were of any avail.

This does not imply that God is indifferent to o needs. There is supply for every need. But the su ply of life, love, intelligence, power, and substan out of which all our needs are filled is within u Even while we suffer for the lack of something v vitally need, it is within us. When we experien lack of some form of supply, we have simply lo contact with it. We have lost the consciousness of but not the supply itself.

Since prayer does not change the Mind of God, must change the consciousness of man.

Prayer unlocks the secret places of the conscio

ss and frees it from many hidden ills, woes, and sentments. Prayer expands and unfolds the spirit. layer releases hitherto unsuspected energies, dis-vers unused capacities, and awakens latent talents.

Prayer uplifts the mind and carries it into a realm ove the cares and strivings of the outer world. Come unto me, all ye that labor and are heavy den, and I will give you rest," said the Christ with-Jesus, and down through the years the Christ ithin has spoken to many in like manner.

Prayer does not invoke the action of God as a vor, but it invokes this action as a working out of ivine Principle according to the ideas we supply. rue prayer is the orderly direction of thought into piritual channels, the process of relating the need its divine idea and establishing this idea in con-ciousness.

In creative prayer we work entirely in an affirma-ive way. However, we usually need to prepare our onsciousness for prayer. This we do by denying any alse conception in our consciousness and any unde-irable appearance we may be facing.

Since desire fundamentally is a divine urge, ful-illment will quickly follow. If fulfillment is long lelayed, there is some fixed erroneous conception egarding a particular need, which acts as an obstruc-ion to fulfillment. This obstruction can be removed y denial before a positive creative prayer can be ised. Since the difficulty is of our own making, we can destroy it by strong denials.

In most cases it is well to balance prayer by use of both denials and affirmations. Denial erases the old thought images and emotional impressions. Af-

firmation establishes the true forms and impressi
we wish to manifest.

In denial we do not try to struggle against f
or against apparent evil, for facts do not belong
the spiritual reality that is the essence of things,
evil, though seemingly existent in the world ab
us, is not a reality. By a reality we mean someth
created and sustained by Principle. Because evi
not a reality, but has been created by an errone
use of the imagination, the thoughts of evil can
eradicated by persuading the mind of the unrea
of evil. This removes from the mind the thou
images that are false and these thought images
then be replaced with true images. Just as
camera photographs any subject, whether beauti
or ugly, and just as the film reproduces only w
has been photographed on it, so a man's consciou
ness takes impressions according to what he thi
and believes in truth or error, in health or sickne
in supply or lack. Like the film, his consciousn
later reproduces what it has received.

When we find sickness in our bodies or inh
mony and lack in our affairs, we do not try to d
with the outer conditions. Instead, by denial we er
the false mental causes and establish true o
through affirmation. When our consciousness
properly changed, the outer condition is autom
cally rectified.

In making denials and affirmations we must
careful to make them statements of Truth. We c
be sure of this if we go back to Principle each tin

"God, the good, is the only presence and powe

"This condition is not good, therefore it is n

e. It has only the existence I allow it through my lief. I believe only in the presence of good, therefore this condition has no reality in mind and disappears from my life."

"The presence of good dwells forever within me and shows forth as my perfect health, supply, strength, power, love, light, harmony, success, (or whatever it is you seek)."

Because the mind of man is so constituted that he has freedom of choice, he must take the responsibility of choosing. He must develop his faculty to discriminate accordingly if he is to choose wisely. Among many persons it seems to be a rather common belief that prayer is a petition to set aside the will of God in order to satisfy the desire of the person praying. This is not true, for since God is good, His will for man is always good and does not have to be changed to satisfy someone's desire. In asking that the will of God be done, we are actually choosing this will. The misfortune, disease, and distress that torment those who do not keep their minds in a positive state are the result of not being in accord with the will of God.

When we think and pray rightly we are agreeing with Principle; we are choosing the will of God, which is all good. When we think according to appearances and pray with the thought that we are circumventing the will of God, we are choosing the will of the flesh.

There is nothing too great, too small, or too unimportant to be accomplished by prayer. If anything is important enough to need correcting, it is important enough to be taken to God in prayer. In

correcting any condition, we should not think terms of the difficulty involved but in terms of correction of the condition. After a vigorous de we should proceed to pray and think in terms of answer, not the problem.

If you consider yourself a sinner unworthy approach God, you are holding to a conception. Y do not have to be worthy to pray to God. Do principles of mathematics demand that you worthy in order to solve a problem? No; they o demand that you understand the principles and them correctly. If you have made many mistakes y still are not barred from using the principles mathematics. God is Principle. Though you ha sinned many times, you may still go to God prayer. You are never shut out of His presence si ply because you have erred.

When Jesus was accused of associating with s ners, He answered by saying, "They that are wh have no need of a physician, but they that are sic Likewise, the more burdened with sin we are, t greater our need for prayer. We are not punished f our sins, but by them. We are not punished for ma ing a mistake in mathematics other than that we f to obtain the right answer. Through constant pract we eliminate mistakes in mathematics. Through t constant practice of prayer we eliminate the un sirable in our lives and bring into being that which true, good, and beautiful.

For we are God's fellow-workers.—PAUL

A Healing Meditation

CATHERINE THROWER

THERE IS NOTHING in all the world for me to fear, for greater is the healing power of the indwelling Christ than any feeling of sickness, disease, or pain. I am assured of this indwelling power through the words of Jesus, "Lo, I am with you always," and through Paul's words, "Christ in you, the hope of glory." I am literally assured of healing through the promise, "The prayer of faith shall save him that is sick, and the Lord shall raise him up."

Since I was created in the image and likeness of God, I refuse to acknowledge bodily infirmities. In other words, I am a spiritual being and possess great divine power, as did my Elder Brother, Jesus, who said, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." In like manner, I have the authority to command this divine power to work for me and through me to heal, prosper, and bless. Only through so doing can I express my own spiritual heritage of perfection, or can I help my fellow man realize and express his. I can begin by following the Biblical instruction, "Declare ye, and bring *it* forth."

And so I now command my good to come to me and to work through me by meditating on my spiritual perfection and by speaking words of Truth, as did Jesus. And what is the Truth? The Truth is that I am God's highest creation; that He created me to

express health, life, freedom, wholeness. The Tru is that the very presence and power of God is a around me and within me now, and is bringing for my health, life, freedom, and wholeness. The Spi of God flows through me as the power, strengt life, and health that I am already expressing, and i creases as I meditate on it and call it forth. Mo thrilling still is the realization that all the forces this mighty universe are working together for m highest good. Therefore, I cannot fail because I fin spiritual strength in the Lord and in the power His might within me. Since I am a child of the Mo High and since the same healing power is within m that dwelt in Jesus, I can now begin to call it fortl

I do this by affirming that I am alive, awak alert, joyous and enthusiastic to life. I call forth th healing power by affirming that I am filled an thrilled with divine energy, strength, and power. call it forth by knowing that pain, sickness, age ca not master me for they are not real. They are onl shadows that fade away as I turn toward the ligl of Truth and know that I am a spiritual being, ha ing dominion over my mind, body, and affairs.

I call forth this healing power by reminding m self that in the beginning God created me in H own perfect, divine image and saw me as "ver good," as perfect, whole, and free. It was then th He gave me dominion over everything—my min body, and affairs. Therefore, I can do all thing through this indwelling power of perfection an dominion, which always sees me as I really am, mighty, powerful, spiritual being.

In the final analysis, my body is God's body t

al, bless, and use for His own glory, as are my e and all my affairs. And so I place my body, nd, and affairs lovingly in the hands of the in-velling Father to use for His own glory now and rever. I do this knowing that His Will for me is ore wonderful than all the good I can possibly nceive! Thus, God heals me now in His own way id gives me the desires of my heart, which are ally His desires for me. For all this, and especially r life itself, I praise Him and give thanks, for hat could be more glorious!

Gentle Shepherd of My Thoughts

Eleanor Halbrook Zimmerman

Gentle Shepherd of my thoughts,
Lead them in Your tranquil ways
Where Your chosen pastures are,
Shape them gladly to Your praise.

Make them ever kind and true,
Faithful, loving, and content,
Happy to abide with You,
And may all of them be blent

With the beauty and the peace
That You have so freely given,
That their uses may increase
All my soul may know of heaven.

Gentle Shepherd of my thoughts,
Bless them to Your use, I pray,
And in worship and in praise
Lead them in Your holy way!

A Peaceful Mind

ELSIE HAWES SMITH

WHEN ALL THE WORLD is talking abo peace, how many of us realize that o of our greatest needs as individuals is inner peace, or peace of mind? What a wonderf feeling it would be to know perfect calm, to be u worried and undisturbed! How much happier would be if we let every storm pass over our hea if we remained quiet and peaceful, and if we kn that everything would be all right!

Jesus said to the stormy sea, "Peace, be still," a the waves subsided. He said to His disciples, "Pea I leave with you; my peace I give unto you." Jes had in Himself the true peace of God and He e deavored to teach others how they, too, might c tain it. All around Him people were striving, qua reling, and worrying. He saw them becoming ups suspicious, and weary. He knew how futile it was f them to vie with one another for the possession things, to fret about disturbances, and to live alwa with turmoil.

Can you not picture Jesus walking among t hard-working people, people who were beset ignorance, want, and illness? "I am the way," H told them, meaning in effect, "I know the way God's peace and I can show it to you." "Be n anxious," He told them again, "Your heavenly F ther knoweth that ye have need of all these things

In like manner Jesus speaks to us today, for H

words uttered so long ago are timeless. In His teaching is found all that we need to know to bring us the serenity and tranquillity for easier, happier living.

"God is Spirit; and they that worship him must worship in spirit and truth." Too few of us really take God into our lives to worship "in spirit and truth." In order to worship God we must acknowledge Him, draw near to Him, and let Him into our hearts, for He is as near to us as our thoughts, and is readily accessible.

The people who lived in the Master's time were offered spiritual principles that were new to them. That more of them could not accept these principles is not strange. We have the development of two thousand years of Christianity behind us. Surely we should do better than they of His time.

But why have we not learned the way to live trustfully and serenely, as Jesus taught? Perhaps we have had too much self-confidence and have relied too much on the aptitude of our brains or the cleverness of our hands to bring us the things we want. Perhaps we have misinterpreted the ways in which we should worship God, or perhaps we have misunderstood what God is or how His wonderful power can help us to live every day. Many persons who consider themselves Christians have not found the peace of God. Religion has been to them an affair only for Sundays. They have probably supported the church because it is a moral force in the community, but they have no personal sense of God's nearness. Worship, however, means something more than keeping the Mosaic law, the Old Testament rules for worship. It means more than merely re-

peating the Lord's Prayer, more than merely teach ing our children the 23d Psalm or the Beatitudes. I means understanding the deep meaning of thes passages and making them our personal rules fo living. Jesus told us, "Not every one that saith unt me, Lord, Lord, shall enter into the kingdom o heaven; but he that doeth the will of my Father wh is in heaven." Thus the kingdom of heaven is foun in our own hearts when we obtain serenity and peac of mind by doing the will of the Father.

Living with God and doing His will does no mean withdrawing from active life or maintainin the attitude that we can do no sin. Living with Go means to take full advantage of the opportuniti spread before us: prosperity, health, stability, un limited success, friends, happiness, a serene spirit.

Although many persons seem to have achieve wealth or success by their own efforts, we can u ually be sure that such attainments have not been un mixed blessings, for self-acquired success and wealt carry with them their own burdens of worry, broke health, or turmoil. There is no way to real succes prosperity, security, or to real peace of mind witi out God. "Seek ye his kingdom, and his righteou ness; and all these things shall be added unto you."

What did Jesus mean when He said, "For lo, th kingdom of God is within you"? He meant th each of us is a spiritual being, a spark of God, ar that His peace is ours whenever we are ready believe in it and receive it. When we take H words as a personal message to us we find that o work becomes easier, our burdens become lighte and our thoughts and our lives become tranquil.

Even when we know how to obtain serenity of pirit, it is often very hard to do so. We may know hat God is power, light, and peace, but we may ıave too little faith to bring these attributes of God nto our lives. We are then like the woman who aid, "I have prayed for a pleasant day, but I know t is going to rain." We let our fears and doubts reep in, for we do not believe in God steadfastly nough. Wherever Jesus went He talked about faith. 'If ye have faith as a grain of mustard seed, ye shall ay unto this mountain, Remove hence to yonder place; and it shall remove." He let the power of God flow through Him to heal the crippled, the veak, the diseased, and the blind. He brought hope ınd courage to those who were weary. Those who vere healed or those who witnessed the healings vere impressed, even astonished. Although many of hese believed in Him, few could realize the vast power of His miracles. To the woman who touched he hem of His garment Jesus said, "Thy faith hath nade thee whole; go in peace." After this the wom-ın no longer suffered from this illness because her sick mind and body had been healed by faith.

The trouble with so many sick people today is hat they have sick minds. Although their bodies are ll, it is true, the causes of their troubles actually lie n their thinking. Many persons, however, learn to deny the existence of disease and ill health because they know that these conditions are no part of God's plan but are due to negative thinking. They know that aches and pains come on them when they get out of rhythm with God. They do not run to the doctor for pills but instead they say, "What have I

thought that is wrong?" Resentment, jealousy, fea
or a bad temper can build up toxic conditions in ou
bodies. We get rid of these conditions by throwin
out the undesirable emotions and replacing the
with thoughts of the perfection that is God's wil
People who are healed are made well because o
their change of attitude, because of their faith
Faith is the great miracle worker that heals ou
bodies because it brings us into touch with God an
gives us the belief that we are well.

"I will sing unto Jehovah,
For he hath dealt bountifully with me."
"For he will give his angels charge over thee,
To keep thee in all thy ways."

What more uplifting thought can we carry tha
the thought, "I am divinely guided in all I do"?

But belief, faith, and prayer are not alwa
enough to maintain serenity in our lives. We nee
courage and self-discipline also. God cannot a
complish miracles without determination on ou
part. If we pray for good health and then constant
fuss about our aches and pains, we are not boostin
God's power with our courage. We are not truly b
lieving that He is keeping us well. In contrast
such an attitude is that of a woman who was d
termined to take a course at college. While takin
this course, she had an attack of phlebitis and w
ordered by the doctor to stay in bed. "What did yo
do?" she was asked. "I kept right on going
school," she said. "I couldn't be bothered, and so
went away." Her determination to overcome th
illness assisted God in making her well.

In the 10th chapter of Ecclesiastes we find the

ords: "He that diggeth a pit shall fall into it," and little later, "The words of a wise man's mouth e gracious; but the lips of a fool will swallow o himself." How foolish it is, then, to entertain houghts that do us harm rather than thoughts that veal God's power and peace! When we think houghts of discouragement we are digging our wn pits to fall into, and God does not lift us out f them until we square our shoulders and couageously face our problems.

Each day is only twenty-four hours long. Why hen should we waste these precious hours in disouragement or gloom? Benjamin Franklin said. Dost thou love life? Then do not squander time, or that is the stuff life is made of." Confidence in urselves, courage to face the day, and complete aith in God bring well-filled days in which we mainain a feeling of peace and satisfaction.

A practical way in which we can help God bring s serenity and peace of mind is to learn how to reax. Tensions build up easily, and there are many auses for them. Many of us are thoroughly acuainted with such tensions, but how do we rid urselves of them. In the Bible we read, "Be still, nd know that I am God." This is the answer—to id ourselves of tensions we must just "be still."

Think of peace and peace will steal over you magine you are in the deep woods where the only ound is a breeze passing through the treetops or he occasional song of a bird. Picture yourself standng on a hill where you can see the forests climbing oward the horizon and the quiet valleys rolled out elow. Imagine yourself sitting by the sea and watch-

ing the waves break with orderly regularity as t
tide creeps in and out. Or hear the lapping of t
wavelets on the shore of a lake. The sound of t
waves will become a musical beat that will bri
a sense of relaxation and rest. These gifts of G
are free. They remind you of His peace, which e
compasses your life when you are ready to receive

Every hill, every brook, and every lovely scene
nature may be a shrine for us if we worship G
there. A sunny corner, a deep chair, or a garden m
offer us quiet. God gives us of His peace as we rea
but for it through the means He has provided.

David gave this advice to his son Solomon, "
show strong, therefore, and show thyself a man; a
keep the charge of Jehovah thy God, to walk in H
ways." David could give this advice because he h
learned how happily and triumphantly one can li
when he walks with God.

Someone has said that one way to keep youthf
and happy is to stand tall, sit tall, and think tall
other words, one must live confidently, he mu
walk lightly, with head raised and eyes on the go
ahead. Thinking "tall thoughts," which lead to Go
will keep anyone alert and hopeful, happy a
serene. We need not worry, for, as Jesus said, "Co
sider the lilies of the field, how they grow; they t
not, neither do they spin; yet ... Solomon in all h
glory was not arrayed like one of these." We ne
not be lonely, for Jesus also said, "Lo, I am with y
always." We need not be discouraged, for "
things, whatsoever ye shall ask in prayer, believin
ye shall receive," and again, "All things are po
sible to him that believeth."

Here we have within our reach the wonderful assurance of gracious living, the recipe for attainment of our goals. The day of miracles is not past. They are happening all around us if we will but stop to be aware of them. We have only to read the letters in UNITY telling not only of such cures but also of property saved from loss, of financial difficulties solved, and of jobs and promotions acquired to know that God is here to lead us and that He gives His peace to troubled persons when they pray to Him with complete faith.

Yes, when we truly seek peace we find it, for God holds it in ample supply for all who desire it. We can let down the bars of pride, prejudice, and selfishness; we can put away thoughts of illness, trial, or despair. When we find God as He is, when we seek Him with eagerness, when we habitually keep thoughts of God and His power deep in our hearts for everyday living, then we live more happily, more serenely, and more triumphantly, for the way of peace is the way of God.

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*."

Love Me in sinners and saints,
In each who needs or faints—
Lord, I will love Thee as I can
In every brother man.

—C. ROSSETTI

There Is a "Still Small Voice"

CECILIA CLARK

GOD GIVES EACH of us a compass, an instr ment of guidance, by which to find our patl in the world. This compass is the "still sma voice" within, the voice of God Himself.

This is an old, familiar phrase, and we often a sociate it with moral action, but it does not stop telling us what is morally right and what is moral wrong for us personally and in relation to society- it literally tells us which way to go!

"If only I had done what I knew I should do!" a cry that has been expressed by many of us at or time or another in the face of some unpleasant co dition. And what a revealing cry it is! "I knew, but closed my mind to the voice inside and listened t the voices outside. I listened to the voice of gree envy, selfishness, or hurt pride."

An old Chinese proverb tells us, "In thy chan bers shalt thou find what abroad thou shalt too ofte lose."

The Bible tells us in I John 3:20, 21 (A.V.):

"For if our heart condemn us, God is greate than our heart, and knoweth all things. Beloved, our heart condemn us not, *then* have we confidenc toward God."

Only if we obey the voice within can we wal free of self-condemnation and with "confidence to ward God." And nothing can so effectively shak our feeling of oneness with God or fill us with sel

ondemnation as the knowledge that we have willfully turned away from His guidance.

When we turn away from God's guidance we cannot escape unpleasant and sometimes even disastrous consequences. It is not that God willfully punishes us for disobeying; it is simply that the wrong path cannot lead us in the right direction. By taking it we throw the design of our lives into disharmony, and disharmony brings its own punishment.

A young girl just out of high school wanted very much to become a nurse. She liked activities that involved meeting and ministering to people, and she felt that nursing would give her the greatest chance to serve people and work with them.

Everything was arranged for her to enter nursing school in another town when her father died. The shock to her mother was severe, and even though the young girl and her mother could have managed the training, the girl decided not to leave her mother. Instead, she took a business course in her home town. She felt all along, however, that she was making a grave mistake.

She took a job in an office and immediately experienced a feeling of being trapped, of being shut in a box. Thinking that it was due to the particular job she had, she quit this job and took another one.

Within two years she had quit six jobs because of distressing reactions ranging from deep depression to hysterical crying and she had developed a tic in her right shoulder. She knew by then that the trouble was within herself and not in the jobs.

Realizing that her daughter must have help, the

mother urged her to make a complete change. S
turned her back on offices and began her training
a nurse.

She is now quite happy and well adjusted in h
career, and she is one of those persons who says,
only I had done what I knew I should do!"

She realizes, of course, that she and her moth
could have made some compromise in the beginnin
Week ends might have been spent together or h
mother could have rented their house and lived
the town with her. If she had followed her inwa
convictions, neither she nor her mother would ha
had to bear the agony of those two hectic years.

A young man who had been brought up on
farm had hoped one day to run his father's big far
but he was forced by crop failures to leave hom
and find a job in the city. He became in time a new
paper reporter and showed great promise in th
field. One day, however, he handed in his resign
tion and said that he was returning to his father
farm. His friends and associates raised a protest.

"You have a bright future in the newspap
world," his boss told him. "Why are you giving
up suddenly?"

"It's not a sudden decision," he said. "I've a
ways meant to go back to the farm."

"But you belong here," the editor insisted.

"It may look that way to you and my friends,
know, but you cannot know how important farmin
is to me."

This young man had heard clearly the voi
within and he obeyed it without question. The mon
he had saved proved just enough to make a dow

yment on badly needed farm equipment, and he d his father soon put the farm on a paying basis. oday the son is a successful and a happy farmer th valuable production and selling ideas, which he sses on to his neighbors. There is no doubt in his ind that he chose the path that was right for him.

A woman I know refused to give up teaching usic despite many financial difficulties. She had arted teaching during the depression when pupils ere hard to get and the pupils she did get could ay little for their lessons.

"I won't give it up," she said. "I love teaching nd I am going to teach. I have faith that I will be ble to get pupils and that they will pay me enough that I can go on teaching."

She was right! Today she is still teaching. She as made a success of her chosen profession and has ublished her methods of teaching, methods that are elping other teachers to overcome the hurdles that onfronted her.

At some time all of us may be called on to make ecisions that will greatly affect our own lives, as vell as the lives of our families. Today or tomorow, without warning, we may find ourselves faced vith such a situation. We will not, however, be unprepared, if we have trained ourselves to consistently isten to the voice inside—the voice of God, which has an answer to every question that life may pose. We must heed this voice and then act with courage and faith.

Jesus, too, was faced with a choice of listening o the voice inside or of ignoring it. He listened and followed it by doing the Father's will, thereby bring-

ing new life and faith and hope to all mankin

How much poorer the human race would be t day if Galileo, Madame Curie, Benjamin Frankli Edison, and countless others had not listened to tl voice inside which guided them to their goals!

Following the voice inside sometimes means e during the humiliation of abandoning a stand v have taken and tried to hold against great oppo tion. As we follow this inner voice we will not co fuse honest conviction with the desire to win a argument or to have our own way.

If we find ourselves thinking, I'll do this regar less of the consequences to myself and everybo else, we are certainly not listening to and obeyir the "still small voice" inside, but our own huma selfish desires. When we are hurt, angry, or co fused, it is a temptation to assume such an attitud It is in such moments of temptation that we nee the guidance of the voice inside much more than v do at other times. We must push back our ange hurt, and confusion, and listen quietly until the voi has told us clearly how to go on. We must liste and wait with faith, for the voice inside will not fa us.

Nowhere is this truth stated more clearly tha in the book *Lessons in Truth,* by H. Emilie Cady

" 'Become as little children,' and, learning ho to be still, listen to that which the Father will say you through the intuitional part of your being. Tl light that you so crave will come out of the dee silence and become manifest to you from with yourself, if you will but keep still and look for from that source."

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The joy of the Lord wells up within me, and I am inspired and uplifted.

Prosperity: I am open and receptive to the joy of the Lord, and prosperity overflows into my affairs.

Healing: I am thrilled with the joy of the Lord, and every nerve, muscle, and cell tingles with health.

INSTRUCTIONS—Man is by nature a joyous creature, as evidenced by the natural joyousness of children. As he matures, the responsibilities and problems of life often rob him of joy. Try as he will, he cannot recapture the carefree exuberance of childhood, but he can, if he chooses, find the true source of joy. Jesus said: "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full." The things of which He spoke have to do with our relation to our heavenly Father. Through communion with Him we touch the very wellspring of joy, for it is part of our spiritual self and functions independently of outer conditions. By faithfully affirming our oneness with God's joy we release its mighty healing power into our bodies and affairs.

It is impossible to found a lasting stronghol within on anything less than the understanding tha God is a God of joy. It is through our realization o this truth that we drink heartily of the wine of life Often even during serene, yes, sober moments, th inner man, the inner woman, is athrill with som newborn, joyful anticipation. In prayer every hig realization that comes to us is to strengthen us fo greater achievements.

Religion is not the dolorous thing that man have pictured it, much to its loss and to ours a well. On the contrary, religion should make ma joyful. God is not to be served in the spirit o bondage to a taskmaster but in the spirit of hap piness. In Deuteronomy we read: "Because tho servedst not Jehovah thy God with joyfulness, an with gladness of heart, by reason of the abundanc of all things; therefore shalt thou serve thine enemie . . . in hunger, and in thirst, and in nakedness, an in want of all things." If one's prayers are not an swered or one fails to demonstrate, perhaps the rea son may be found in this quotation.

Faith and obedience bring forth joy, and joy i linked with the beauty of nature. The devout, joy ful soul readily makes union with the natural harmonious expression of Spirit, and in the joy o spiritual realization the thoughts are lifted up i exaltation and praise.

To let the light of joy shine in the mind, affirm

The joy of the Lord wells up within me, an I am inspired and uplifted.

It is said that on the ocean of life a joyful soul makes a good sailor. This is true. The strong, joyful nature will make its way where others fall by the wayside. Joy, spiritual joy, is ours by divine right, and buoys us up and urges us onward to accomplishment.

Financial success or failure depends upon the attitude of mind active in both those who achieve success and those who fall under the negations of failure. To attain prosperity, think about prosperity, industry, and efficiency. Fill your mind to overflowing with thoughts of success; realize that the fullness of all good belongs to you by divine right. To this add a feeling of happiness and joy and you have the recipe for abundant and lasting prosperity.

As we find cheerfulness conducive to health we also find it paving the way for prosperity. Paul wrote, "God loveth a cheerful giver." If the Lord loves a cheerful giver, it must follow that He takes a more intimate interest in the finances of a happy person than in those of one who handles his money in a stingy fashion.

Make it a practice to put love and good cheer into all your finances, and you will open up sources of income that have stagnated because you have not given this mind substance an opportunity to flow into your affairs.

To let the substance of joy express in your affairs, affirm:

I am open and receptive to the joy of the Lord, and prosperity overflows into my affairs.

All healing systems recognize joy as a beneficer factor in the restoration of health to the sick. "Th joy of Jehovah is your strength." This statement based upon a principle recognized by all who hel to bring about strength of mind and health of bod An old country doctor used to tell how he healed woman of a large cyst by telling her a funny stor at which she laughed so heartily that the fluid brok loose and passed away.

The mind puts kinks in the nerves in ways be yond description. A thought of fear will stop th even flow of life in some nerve center deep down i the body, forming a nucleus where other fears ma accumulate and finally congest the blood concerne in some important function. The impact of energ of some kind is necessary to break the dam. Physica exercise will sometimes do it, or massage, or elec tricity; but these are temporary remedies. None o them has touched the cause, which is mental: fear.

The large majority of sick persons are pessimists They think they are much worse off than they are They retard the healing efforts of nature and nature' God by repeated shocks of mental depression an fear of the serious character of some physical shadov which is as transient as "ships that pass in the night.'

Christian metaphysicians of course know that th only permanent cure for the ailment is a heartfel trust in God as the one and only source of good t man. Affirm:

I am thrilled with the joy of the Lord, an every nerve, muscle, and cell tingles with health.

Too Old for What?

ARE YOU one of those persons who think they are too old to enjoy life? To be of service? To work and dream and live in the fullest sense? Do you say, "Oh, I couldn't get a job; I'm past fifty, you know"? Or, "I'm not good for much any more. You see, I'm seventy-five"? Do you talk about the few years you have left to live and about being ready to go on? Do you say there is nothing in life for you, because you are old? In other words, are you just waiting to die?

If that is your attitude, the chances are you will not have to wait very long, and you, yourself, will be the one to blame.

On the other hand, if you are bright and cheerful and happy, doing what you find to do each day with loving hands and grateful heart, not only will your span of life be lengthened, but you will know that you are good for something, because you are serving God in whatever way you can.

Jesus said, "It is the spirit that giveth life; the flesh profiteth nothing."

In other words, it is our spirit that gives us life; our body is merely the instrument through which the spirit functions. Since this is true, a body grown old, even a helpless body, cannot of itself stem the flow of life, because life is of the spirit.

"It is the spirit that giveth life; the flesh profiteth nothing."

What a world of comfort and assurance for elder-

ly people is contained in this statement! If only we who are older would ponder these words of the Master, absorb them into the innermost sanctuary of our hearts, we should learn the Truth about ourselves and the Truth would set us free from our self-made limitations.

Let me tell you about one woman who did ponder them and of the change they made in her life.

Mrs. Cook was a spry little woman, who stepped along with alacrity. But scarcely had I met her for the first time when she said: "Well, for the few years I have left, it doesn't matter where I live."

As I looked at her in surprise, she added quickly, "I'm seventy-five," and with the words, sad little lines fell into place around her mouth.

"You mustn't talk like that," I said. "You have good years ahead."

She seemed resentful, "No," she replied firmly, "I'm ready to go now. I've been ready a long time. I hope I don't have to wait much longer."

Mrs. Cook lived with an unmarried son, who was attentive and kind to her. She was an intelligent woman, had good eyesight and hearing, a healthy body, a good home.

I reminded her of these blessings and suggested that for the sake of her son, she change her attitude.

Her lips set in a determined line. "I've done my duty by Tom," she declared. "I'm still doing it. But I'm tired—tired of waiting to die." Tears of self-pity welled up in her eyes.

"Then, why not stop it?" I asked unsympathetically.

Her mouth puckered as if by a drawstring. "I

don't think you understand," she said stiffly. "At seventy-five, I'm too old——"

"Too old for what?" I retorted, unable to keep the impatience out of my voice. "If you mean you are too old to complain; too old to take your blessings for granted, then I agree with you."

Angrily, she turned and walked away. I was just leaving for a summer vacation, so I didn't see Mrs. Cook again for several months. The day after my return, however, she came to see me. But she was such a different person, I scarcely recognized her.

"What's—what's happened to you?" I gasped as she came breezing into my living room with a smile like summer sunshine.

She sat down, laughing at my look of incredulity.

"What's happened to you?" I repeated. "A few months ago you were waiting to die. Now you've come alive—really alive—and you look so happy. Tell me," I urged.

"I look happy because I am happy," she said. There was a merry twinkle in her eyes as she added, "and I have you to thank for my happiness."

"Me?" I was truly mystified. "What on earth have I done to make you happy? The last time I saw you, I thought I'd made you angry. I certainly wasn't what you'd call tactful."

"That's just it," she agreed. "You weren't tactful at all. It was your bluntness that woke me up and made me see how much like a spoiled child I'd been behaving."

"I'll make us a cup of tea," I suggested. "I baked some cupcakes this morning. Sample them while you tell me about your experience."

Moments later, we were sipping our tea with the cupcakes on the coffee table before us.

"Now tell me," I said eagerly. "I can scarcely wait to hear your story."

Her brown eyes beamed mischief along with good humor. Looking at her sitting there, so poised, so gracious, so carefully groomed, so evidently happy, I found it difficult to identify her with the woman I had known; the woman who was seventy-five and waiting to die.

"Well," she began, "that day when I told you I was too old to be of any use, I really believed it. Everybody seemed to think I was old, and I accepted their estimate as true. Your unsympathetic attitude angered me at first, and when you snapped, 'Too old for what?' I was really hurt. I thought, 'When she gets to be seventy-five, she'll know what it means to be old and useless.' 'Too old for what?' I thought to myself scornfully. 'Too old for everything that matters!'

"But all afternoon that question, 'Too old for what?' kept ringing in my ears like it was mocking me. I couldn't help remembering what you'd said about being too old to complain and to take my blessings for granted. Something inside me kept whispering, 'She's right. It's true.' Actually, I knew it was true all the time, only my hurt pride had kept me from acknowledging it.

"Too old to take my blessings for granted! Was I doing that? I had to admit that I was. What else was I doing that I was too old to do? I wondered. The answers came crowding into my mind like a flock of accusing angels. 'Too old to be selfish! Too

d to criticize! Too old to hate! Too old to worry! oo old to be fearful!'

"I found a pencil and paper and started listing l the things I could think of that I was too old to o. The list was long.

" 'Too old to be unhappy!' I had come that far hen suddenly it dawned upon me that if I were oo old to be unhappy, then I must be young enough o be happy. I had to be. I went through the entire st, reversing the items. 'Young enough to be kind, oving, true, honest, faithful! Young enough to be rateful, enthusiastic, joyous, understanding!'

"What a revelation that was! Listing all the hings I was still young enough to do, I was asonished at the variety of pleasures I might yet enoy, the many kinds of service I was still capable of endering.

"I could bestow love with all the profligacy of a ose shedding its perfume. I could make my house a place of happiness and peace instead of filling it with the gloomy atmosphere of an old woman waiting to die. I could entertain beautiful thoughts instead of bitter, resentful ones.

"The words of the Master, spoken to His disciples so long ago, came into my mind with sudden clarity: 'It is the spirit that giveth life; the flesh profiteth nothing.' Of course, I had heard these words many times, but now they came alive with new meaning. It was almost as if God were speaking to me, telling me it did not matter how old my body was; that it was my spirit that gave me life, not my body. My spirit was not old, would never be, for it was a little part of God living in me.

"The thought lifted me up. The spiritual pa of me was ever new and strong and adequate. Th realization came to me in a surge of understandir I had never before experienced. And with it can the comfort for which I had longed.

"I picked up my Bible and opened it at randor My eyes fell on the 10th verse of the 10th chapt of John: 'I came that they may have life, and ma have *it* abundantly.'

"Surely, I thought, that message was for me. A ready the Christ Spirit was changing my attitude t ward life. For the first time in years, I felt hop stirring in my heart and a great thankfulness wel ing up within me; thankfulness to God for revea ing to me the truth about myself—the truth that was my spirit that mattered, not my body. He woul give me the more abundant life as I drew nearer t Him.

"As I meditated, the walls of doubt and fear an gloom, behind which I had been living, came crash ing down, and I saw my horizon expanding to mee the stars. For the first time in my life, I realized tha I was a living soul unfettered by the limitations o a body. There was all eternity stretching ahead o me. In that hour, in the privacy of my room, I me God; met Him and loved Him truly for the firs time in my life. What was there to be afraid of Whether I lived in this world or the next, Go would be there. He had taken care of me here; H would take care of me always, throughout eternity He had placed me where I was because there wa my work. Work that I alone could do best! Wor that He wanted done!

"I resolved from that time on to live each day happily, doing the tasks that were mine to do, giving my services freely to all who needed them, and leaving the future to God.

"Already I felt years younger. I went downstairs to the living room. It was late afternoon, and the blinds were pulled down, keeping out the sunlight. I flicked them up and looked around the room. It was a cheerless place, certainly not an inviting one for my son to come home to. With its somber draperies and lack of any colorful furnishings, its atmosphere was indeed depressing. I opened the doors and windows, letting the summer breeze sweep through, and brought in a huge bouquet of roses from the garden.

"Out in the kitchen, I scurried around, baking a coconut cream pie for dinner because Tom liked that kind best. I put my gayest linen cloth on the table, got out my best silver, and added a splash of yellow roses in a blue bowl. I prepared dishes Tom especially liked. Then, before he came, I went upstairs and rearranged my hair, powdered my nose, and put on a bright print dress.

"Tom came in quietly like he always did, not wanting to disturb me if I was resting. The look of astonishment on his face when he saw the gaily set table and my brightened appearance made my heart glad. If that look had been my sole reward, it would have been enough.

"I called out, 'Hi-ya, Tommy! Dinner's ready,' and he nearly fell over, he was so surprised.

" 'What—what's happened?' he stammered. 'Do we have company?'

" 'I have company,' I laughed. 'I have you. Go wash, I'll show you what my company is going to have to eat.'

"All at once, I was in Tommy's arms. He was saying over and over, 'Mother! O Mother!' and he was kissing me and hugging me as if we had been apart for years instead of just since morning.

"That was the happiest evening I have ever spent. After dinner, Tommy helped me with the dishes. Then he insisted on taking me to a show, the best in town.

"While we were driving to the theater that night, I told him all about my talk with you that morning, and how I'd come to understand that I wasn't too old for any of the truly important things. I told him how I'd learned that 'it is the spirit that giveth life;' and about the Bible verse saying that Jesus came to give us a more abundant life.

"Tommy gave me a quick hug. 'The Spirit surely has given you life,' he said softly, and added, 'From now on, Mother, we're both going to have a more abundant life. We're really going to live.'

"And we have. We work together and play together and we are both happy. I don't worry about being old any more, or about tomorrow. I'm too busy being happy today. I've been working at the Red Cross headquarters, and every day I try to help someone. I never realized before how many interesting things there are to see and do and how many lovely people there are right in my own neighborhood."

I smiled wryly. Mrs. Cook chuckled appreciatively. "Yes," she laughed, "I'm including you too. You see, you are the one who awakened me to the truth."

I nodded happily. "'Ye shall know the truth, nd the truth shall make you free,'" I quoted.

"It surely has," she agreed heartily.

After Mrs. Cook had gone home, I sat down to ink over what she had told me. What a glorious hange had taken place in her life because of a pro- ocative thought! God had taken even my unsympa- hetic words and used them as an instrument to prod his neighbor's thinking, and so to bring her joy.

If you are one who, like Mrs. Cook, thinks you re too old, ask yourself the question, "Too old for hat?" Then, like my neighbor, try to answer the uestion honestly. Following her line of reasoning, ou will be surprised at the joys and attainments hat may still be yours. Remember, your mind, the eal you, does not grow old. The Spirit within you s ageless. It always has been. It always will be. Your ife here is only a single phase of your existence; nly one page in the book of eternity.

So, no matter whether the world looks on you as oung or old, you can have the more abundant life Jesus came to give, simply by drawing near to Him n your thoughts and following where He leads you. Young or old, you are where you are because there are definite tasks for you to accomplish in your ap- pointed place. Do these tasks lovingly, gladly, and you can laugh at time. For you have all eternity in which to live, and your horizon reaches to the stars.

—*Myrtle Shay; from Weekly Unity.*

Man attains to the beauty of life when his soul participates in God.—PERCY HUTCHINSON

Sunday LESSONS

These lessons point out the symbology of the Bible and i terpret it according to the Unity teaching. Study with open mind and Truth will convince you. Bible text is tak from the American Standard Version of the Bible, copyrig 1929, by the International Council of Religious Educatio lessons are developed from outlines prepared and cop righted by the Council; both are used by permission.

Lesson 9, June 2, 1957

UNITY SUBJECT—*Success at Home.*

INTERNATIONAL SUBJECT—*The Roots of Hatred* —Gen. 27:30-38, 41.

30. And it came to pass, as soon as Isaac had made a end of blessing Jacob, and Jacob was yet scarce gone ou from the presence of Isaac his father, that Esau his brothe came in from his hunting.

31. And he also made savory food, and brought it unt his father; and he said unto him father, Let my father arise and eat of his son's venison, that thy soul may bless me.

32. And Isaac his father said unto him, Who art thou And he said, I am thy son, thy first-born, Esau.

33. And Isaac trembled very exceedingly, and said Who then is he that hath taken venison, and brought i me, and I have eaten of all before thou camest, and hav blessed him? yea, *and* he shall be blessed.

34. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto hi father, Bless me, even me also, O my father.

35. And he said, Thy brother came with guile, and hath taken away thy blessing.

36. And he said, Is not he rightly named Jacob? fo he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my bless

And he said, Hast thou not reserved a blessing for

37. And Isaac answered and said unto Esau, Behold, ave made him thy lord, and all his brethren have I given him for servants; and with grain and new wine have ustained him: and what then shall I do for thee, my ?

38. And Esau said unto his father, Hast thou but one ssing, my father? bless me, even me also, O my father. d Esau lifted up his voice, and wept.

41. And Esau hated Jacob because of the blessing erewith his father blessed him: and Esau said in his art, The days of mourning for my father are at hand; en will I slay my brother Jacob.

GOLDEN TEXT—*He that loveth not his brother hom he hath seen, cannot love God whom he hath ot seen.*—I John 4:20b.

SILENT PRAYER—*I came into the world to bear itness to the Truth.*

Of all the things that may mar the completeness r success of family life untruthfulness in any form the worst. The emphasis that is placed on the one od, on single-mindedness, on the Golden Rule, all ave appreciation of truth at base. The old definition f home as the place "where the heart is" can be rue only where confidence and trust are found. Deeit, deception, falsehood, trickery, dishonesty, and ll other forms of untruth and negation mar the life f the family by destroying the trust that those who ave grown up together normally have for one another.

Love of truth is necessary to success in the earliest relations of life, those of the family. No one can develop properly without it. The development of the

young goes forward steadily, but whether it is whol some or unwholesome depends on the nature of t foundation on which the home rests. If the found tion is compounded of principles that bear the te of living, if they are true principles, the membe of the family who go out from the home go wi the first elements of success already mastered.

Considered literally as a family history, the sto of Esau and Jacob and the birthright is of no gre value because it tells of the materiality of Esau an the cunning and duplicity of Jacob and Rebeka Studied in this way, it is a story of handicaps brougl on by untruth and of the struggle necessary to su mount them. Considered metaphysically as an a count of man's development in mind and body, it a lesson in the necessity of the soul's developin through the mind's taking precedence over the bod and causing it to conform to the divine law.

The blessing of joy is greatly to be desired, bu it cannot be had in its fullness except when honestl earned. Cheating and trickery spoil any blessing b making the way of realization painful and difficul As time went on, Jacob had many handicaps to ove come and at the hands of his father-in-law was th victim of deception and trickery that equaled his ow in his conduct toward Esau.

Family life is cherished and developed througl love and unselfishness. Where the self rules discor finds entrance, with its sequel in divorce or separa tion. As long as husband and wife make a sincer effort to be of one mind in all matters of principle the question of divorce or separation is not likely t arise.

False values are a fruitful source of inharmony d discord in the family. Insistence on respect for ne's "rights" in full has its roots in the personal lf. "Bid my brother divide the inheritance with e." The Christ way of forgiveness enjoins the giv- g up of one's rights rather than insistence on them the price of peace and harmony. The personal an is quick to judge in such matters as well as in me others.

Covetousness is the cause of much inharmony in mily life. The cure for it is full realization that the mily and not the individual member is the owner f all material possessions. Where all things are wned in common no tendency to covet is likely to as- rt itself. Every member has the same birthright. As or coveting what belongs to those outside the family ircle, this tendency can be overcome by Paul's affir- nation: "I have learned, in whatsoever state I am, herein to be content."

A recent writer claims that no home can be a uccess unless each member of the family has a voice n the decisions made there and unless each one has ome responsibility. "All for one, one for all" is the notto that he recommends to those living as Chris- tians in the family. This is the democratic ideal of the successful family.

The race forms one big human family or brother- hood. The sooner this unity is recognized and ac- knowledged the sooner peace on earth and good will among men will be an accomplished fact. But brotherhood must be of the mind and soul and not a mere matter of race, if it is to result in real unity among men.

QUESTIONS

1. What is required for successful life in the family?
2. Where are the first elements of successful living mastered?
3. What are the various lessons to be learned from the story of Esau and Jacob and the birthright?
4. Can joy be had in its fullness where it has not been honestly earned?
5. Which qualities strengthen and develop family life, and which mar it?
6. What rights should be acknowledged as possessions in common?

Lesson 10, June 9, 1957

UNITY SUBJECT—*Spiritualizing the Intellect.*

INTERNATIONAL SUBJECT—*Reconciled to God and Man.*—Gen. 32:24-30; 33:1-4.

24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed.

29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30. And Jacob called the name of the place Peniel: for, *said he,* I have seen God face to face, and my life is preserved.

1. And Jacob lifted up his eyes, and looked, and

hold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

GOLDEN TEXT—*Even as the Lord forgave you, so also do ye.*—Col. 3:13.

SILENT PRAYER—*I separate myself in consciousness from the mind of the flesh, that I may enter into the mind that was in Christ Jesus.*

Compared with the one who has entered into the Christ consciousness, the man whose life is cast entirely under the spell of the senses or the intellect is asleep. On his journey to Haran Jacob, representing the mental or intellectual man, slept with his head resting on a stone. He represents man using his wits to make his way, his cleverness unrelieved by the ideal of unselfish love for others.

Nevertheless, even the selfish and material-minded man has his dream, in which he seeks to escape from the menace of the flesh. Jacob fled from Esau and was no sooner separated from him than he began to dream of a higher realm of life and a world of power above that of the physical. The name Haran means "elevated," and the understanding that is directed toward an exalted state of mind leads to man's illumination so that he is lifted up in

consciousness and is able thereafter to avoid contac with material conditions.

Man advances to a higher state of consciousne through first thinking higher thoughts and seeing th Most High overarching all his ideals. At this stag he wakens from the dream of sense to the realiz tion that God is omnipresent and that man ma become increasingly aware of Him as he progresse in his understanding of Being. The ladder repr sents various stages or steps in Truth.

Man does not mount the ladder of Truth whe he first sees it. The sight is an ideal vision and h contemplates it in thought only, dwelling on i possibilities and its meaning. It seems dreadful t him that he can see so much more in his mind tha he can at once express in his actions. This is a counted for by the ideal structure of the mind an its function of seeing what is "after its kind, whereas action reaches the ideal status only afte the mind furnishes man the impulse and provides th pattern or basis of procedure.

That the body houses the mind and that th mind is capable of the highest flights of inspiratio and the highest visions of the ideal, is a though that makes man fear presumption in himself. If h presumes to be higher than he in fact is, he face disillusionment. If not, his power to visualize th heights is "the gate of heaven" within him, throug which he is destined to enter the kingdom.

We make material conditions and difficultie serve us by setting them up where we can examin them, pouring on them the consecrating spirit c a joyful heart in the faith that with God's help w

an master them. Instead of thinking of them as indrances to our progress toward a higher conciousness, we can make difficulties into landmarks f progress. Through the help of God we can so ransmute trials and hardships that what was mateial in us becomes spiritual.

To do this we need to develop in ourselves a onsciousness of God's omnipresence. God must be vith us in our thoughts. We must see His power lirecting us daily, His substance supplying all our needs, His righteousness infolding us, until we become so conscious of our oneness with Him as to be at home with the thought of God. When we establish ourselves in this state Jehovah is indeed our God, and the man of the flesh is definitely supplanted by the man of Spirit.

God alone can give in infinite measure; but man, His son, can give back to God at least a tenth of what he receives, appropriates, and transforms by his efforts into a form bearing the imprint of his individuality. We give to God when we surmount our difficulties in the Christ way or solve our problems through God consciousness. Difficulties and problems are not all of life, but they form a fraction of man's equipment in overcoming. "Of all that thou shalt give me I will surely give the tenth unto thee."

He who has overcome the flesh consciousness stands on a pinnacle of achievement in his inner life. Pinnacles are lonely places uninhabited except for the presence that wrestles with man in his final overcoming of fear. For having learned to give his tenth to God, man prepares himself to share the treasures of mind with his body consciousness, and knowing

the physical expression from his former association he fears to encounter it again.

When he wrestles with his better self man gain courage to make unity between Spirit and the natura in himself. If at first he supplants the physica through what seems a trick of the mind, ultimatel he supplants the habit of relying on mental trick with effort to attune himself to divine law that i worthy of a prince of God. To prevail with God an man by reason of honest, persistent, devoted effor is to win a new name for himself. This is the signifi cance of the name Israel that Jacob wrestled for a the ford Jabbok.

When the day of spiritual illumination breaks man sees that his trials have been tests to develo his strength for the main purpose that he holds be fore himself. He then sees God face to face in al that he has met in past experience, and he under stands that through it he has preserved his life in stead of losing it.

QUESTIONS

1. What metaphysical meaning is found in the story of Jacob's flight from Esau and his dream by night while resting on a stone for a pillow?
2. Explain Jacob's ladder.
3. How can we make difficulties serve us?
4. Do we gain a blessing by wrestling with thoughts and ideas beyond our present comprehension, and endeavoring to understand them?

Lesson 11, June 16, 1957

UNITY SUBJECT—*The Imagination Fettered by Ma teriality.*

INTERNATIONAL SUBJECT—*Facing Family Tensions.*
—Gen. 37:3-8, 23, 24, 28, 31-34.

3. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

4. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

5. And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more.

6. And he said unto them, Hear, I pray you, this dream which I have dreamed:

7. For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf.

8. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

23. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors that was on him;

24. And they took him, and cast him into the pit: and the pit was empty, there was no water in it.

28. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

31. And they took Joseph's coat, and killed a he-goat and dipped the coat in the blood;

32. And they sent the coat of many colors, and they brought it to their father, and said, This have we found: know now whether it is thy son's coat or not.

33. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces.

34. And Jacob rent his garments, and put sackclot upon his loins, and mourned for his son many days.

GOLDEN TEXT—*Be ye kind one to another, ter derhearted, forgiving each other, even as God als in Christ forgave you.*—Eph. 4:32.

SILENT PRAYER—*I meditate on God, and H hand is in all that comes to me.*

In practical life the importance of the imagin tion is not always recognized. This imagination one of man's primary faculties, but until compar tively recent times it has been depreciated as builder of unreality, a waster of time and energ and an impractical fabricator of dreams. It is a these as long as it is allowed to function negative through our failure to understand its real natur Valued aright and kept at its task, it fashions th substance of reality according to the individual idea

In this lesson the imagination is represented b Joseph, the son of Jacob and Rachel. The imagin power is the product of the intellect and the recep tive or soul side of the pure natural life in th organism of man.

The intellect clothes the imagination in the vivi hues of man's multiple thought processes. Becaus of these bright colorings, which the imaginatio flaunts in the face of all his thoughts, his other fa ulties seem drab and of little worth. Yet they hav more power than the undeveloped or undiscipline imaging faculty, and by concerted action can nullif its claims. Joseph's brothers, Reuben excepte "stripped Joseph of his coat, the coat of many colo that was on him," and cast him into a pit to die.

Through Reuben's intercession, cleverly worded, Joseph's life was saved and he was sent into Egypt instead of being left to die in the pit. The eldest of the twelve sons of Jacob, Reuben represents faith in its aspect of discernment. He saw that the others intended to harm Joseph, and he planned to outwit them and save him; but he failed to keep watch over them, and they outwitted him instead. Faith alone is not enough to restore the imaging power to its proper place in the action of the intellect. The imagination must be developed under strict discipline until it is powerful enough to reunite with the intellect on its own terms.

Yet while the other faculties assert their superior power over the imagination, a power that is more physical than mental or spiritual, they find it too useful to quench altogether. Joseph is therefore sold into Egypt by his brothers. Egypt represents the darkness of ignorance, obscurity. It has a special significance in the body consciousness, and we often think of it as referring to the subconscious mind. The person who is intensely "practical" may thrust his imagination into the depths of his subconscious mind and refuse to give it play in his conscious life. In the subjective state it is bound within narrow limits and its influence over the man is indirect. Joseph's brothers envied him, but he was worth to them not more than the usual price of a slave.

In the beginning the imagining faculty partakes of the irresponsibility of youth with which it is closely identified. The lad Joseph dreamed dreams that his elders did not take seriously. The imagination is the mind's playground and those who practice

image forming habitually, understanding and choo ing only the patterns that they wish to reprodu remain young regardless of the passage of time.

The secret of man's mastery of life consists his choice of image patterns. He does not make t choice before he must, but he allows free play his imagination.

Instinctively everyone knows that intellect alo shorn of imagination, is a barren endowment. Jac refused to be comforted, although his sons a daughters set themselves the task of diverting hi Imagination however is not easily snuffed out. remains alive in the subjective mind. Set a task a hold to it steadily and the imagination works some purpose. It becomes in time the chief facu in man's progress toward spiritual mastery.

QUESTIONS

1. When is the imaging faculty useful to us?
2. From what does the imagination arise?
3. What is the significance of the sale of Joseph into Egypt by his brethren?
4. Why is discipline a necessity to the constructive functioning of the imagination.
5. In what does the secret of man's mastery of life consist?

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Lesson 12, June 23, 1957

UNITY SUBJECT—*The Divine Purpose.*

INTERNATIONAL SUBJECT—*Recognizing God's Pr idence.*—Gen. 39:20-23; 41:46-52.

20. And Joseph's master took him, and put him i the prison, the place where the king's prisoners w bound: and he was there in the prison.

21. But Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison.

22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23. The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47. And in the seven plenteous years the earth brought forth by handfuls.

48. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49. And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number.

50. And unto Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Poti-phera priest of On, bare unto him.

51. And Joseph called the name of the first-born Manasseh: For, *said he,* God hath made me forget all my toil, and all my father's house.

52. And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction.

GOLDEN TEXT—*The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him.*—Psalms 103:17.

SILENT PRAYER—*In all that I do I behold God directing and sustaining me.*

In a creative sense nothing else is so real as im-

agination. Men of genius are endowed with it in fu measure. Those who have achieved outstanding su cess in science, art, music, religion, or industry hav done so largely through the creative use of imag nation followed up with indefatigable effort. Th builder of the first transcontinental railroad had vision of the countless uses that such a utility woul serve when carried through to completion. He acte on that vision with results that justified his faith.

The peerless example of creative imagination i all human history is that of Joseph. Elevated wit dizzying suddenness from a prison to the steps of throne, he kept his balance and steadied himsel with his accustomed faithfulness, loyalty, and visior Great honor was bestowed upon him, but with went responsibilities and duties equally great. H lost no time in preparing to meet them. He "wer out from the presence of Pharaoh, and went throug out all the land of Egypt," no doubt organizing h forces to store the grain, perhaps not then sown, c the first of the seven bountiful years. He used th authority that Pharaoh had given him to get thing done. Every city was a granary, every surroundin suburb a source of supply.

A house is symbolic of the human body. J hovah's house especially represents the body or bod temple that is dedicated to spiritual uses and end The imagination rules over the body, and when is constructive it keeps the body in health and whol ness. Wherever Joseph was placed in Egypt h labored conscientiously and capably. As a result h was placed in charge of his master's house an Pharaoh said to him: "There is none so discreet an

se as thou: thou shalt be over my house, and ac-
rding unto thy word shall all my people be ruled."

The imagination is thus seen to be the power
aced over the body, and the will is appointed to
ect and control it. We do not need to drive our-
ves by sheer will power regardless of our feelings.
e see ourselves as we are in Divine Mind, perfect
alth and strength, each faculty alert and active
its appointed sphere; this is the true function of
e imagination with respect to the body. Then we
all express this perfection.

Where the mind is concerned the use of imagi-
tion in the right way quickens our perception, en-
rges our grasp of ideas, give us originality and
itiative in our work; in short, enriches all life for
. "Joseph laid up grain as the sand of the sea,
ry much, until he left off numbering; for it was
thout number." Yet it was all needed before the
ven years of famine were over, for Egypt kept the
oples of other famine-ridden countries alive as well
her own. There is no excess of constructive imagi-
ation. The world could use more of it than is at any
e time available. But since imagination is one of
od's gifts that comes only through the mind of
an, the supply is limited to what men put into
rculation.

Imagination is an original gift. The elder son of
seph did not inherit his father's gift. The second
n, Ephraim, took precedence over his brother be-
use he evidently possessed his father's gift in
eater measure than did Manasseh.

Each of us stirs up this gift of God in us by
rning the current of it into our faith in God and

keeping our faith alive, active, and increasing. Th when our body consciousness begins to starve f the want of more life and spiritual substance, c increased faith combined with our imagination w supply our need.

QUESTIONS

1. Through what faculty is the creative power of the mind chiefly expressed?
2. Does imagination contribute much of value to executive ability?
3. Can we have more creative imagination than is good for us?
4. Does faith increase when it is combined with imagination?

Lesson 13, June 30, 1957

UNITY SUBJECT—*Divine Love in Expression.*

INTERNATIONAL SUBJECT—*What Makes a M Great?*—Gen. 45:3-15.

3. And Joseph said unto his brethren, I am Jose doth my father yet live? And his brethren could not swer him; for they were troubled at his presence.

4. And Joseph said unto his brethren, Come near me, I pray you. And they came near. And he said, I Joseph your brother, whom ye sold into Egypt.

5. And now be not grieved, nor angry with yourselv that ye sold me hither: for God did send me before to preserve life.

6. For these two years hath the famine been in land: and there are yet five years, in which there shall neither plowing nor harvest.

7. And God sent me before you to preserve you remnant in the earth, and to save you alive by a gr deliverance.

8. So now it was not you that sent me hither,

od: and he hath made me a father to Pharaoh, and lord f all his house, and ruler over all the land of Egypt.

9. Haste ye, and go up to my father, and say unto m, Thus saith thy son Joseph, God hath made me lord f all Egypt: come down unto me, tarry not;

10. And thou shalt dwell in the land of Goshen, and ou shalt be near unto me, thou, and thy children, and y children's children, and thy flocks, and thy herds, and l that thou hast:

11. And there will I nourish thee; for there are yet ve years of famine; lest thou come to poverty, thou, and ly house-hold, and all that thou hast.

12. And, behold, your eyes see, and the eyes of my rother Benjamin, that it is my mouth that speaketh unto ou.

13. And ye shall tell my father of all my glory in gypt, and of all that ye have seen: and ye shall haste and ring down my father hither.

14. And he fell upon his brother Benjamin's neck, nd wept; and Benjamin wept upon his neck.

15. And he kissed all his brethren, and wept upon em: and after that his brethren talked with him.

GOLDEN TEXT—*Blessed are the merciful: for hey shall obtain mercy.*—MATT. 5:7.

SILENT PRAYER—*My thinking and living deter-nine what the divine law brings to me.*

Longing or yearning is a powerful expression of esire. That it does not always call forth immedi-te fulfillment from the realm of the invisible is due o our lack of preparation to receive the thing longed or rather than to the failure of Divine Mind to eceive or divine love to heed the request. A person ometimes longs for a blessing that he could not re-eive or utilize even if it were to come to him. We nust make room in our lives for the blessings that

we desire before they will come.

Through many years of bondage and unceasi effort Joseph longed for the father whose love h shielded and surrounded him from birth. He long for his brothers even though they had sold him in slavery. His loneliness was so great and his need companionship and understanding so urgent that turned all his thought toward God and became co scious of the divine as few young men have ev been conscious of it. The result was that "Jehov was with Joseph," and he achieved greatness reason of his consciousness of the One who was in all to him.

The human ties that are formed early in life a exceedingly strong. "Love is strong as death." Co scious of God though he was, Joseph was strong moved by the sight of his brothers. After he h tested them to his satisfaction and found them pable of love and loyalty to the father who as you men they had bereaved so cruelly, Joseph cou no longer restrain himself. He made himself know to them, shedding tears of joy and forgiveness. A most his first words forgave them the wrong th had done him. It was not they who had sent h into Egypt. Jehovah had sent him there to preser life. That any one of them, in his place and circu stances, would have been powerless to rise to t situation as he had done was passed over in silen His mind showed its creative bent in every word spoke. "God sent me before you to preserve y . . . and to save you alive by a great deliveranc

The longing of Joseph was at last fulfilled. was again united with his brothers, and the pov

f his God-filled thought and the creative strength f his imagination prepared the way for the meet-ng. These powers, inherent and developed, brought e fulfillment of his boyhood dreams, for his rothers would never have bowed down to him if e had not risen by virtue of his vision and perspi-acity to be lord over Egypt. When he caught sight f them on their first visit, he recalled his dreams nd knew that they were soon to be fulfilled. But e brothers' bowing down to him was but an empty orm compared with the warm, living reality of his ejoining again the family circle as a brother. Joseph said unto his brethren, Come near to me, pray you. And they came near. And he said, I am oseph your brother."

Thus he identified himself, and this would have een sufficient. But he added, "whom ye sold into gypt." He did not ignore the truth, but stated it o clearly that his brother Benjamin learned it also. here could be no further deception; and forgive-ess followed quickly when he ascribed to divine ove and foreknowledge all that had happened to im. "And now be not grieved, nor angry with your-elves, that ye sold me hither: for God did send me efore you to preserve life."

The constructive life is the successful life. In is first interview with them as a brother Joseph ight easily have described to them his years of avery and imprisonment in the land of his afflic-on, bringing home to the erring men the enormity f their sin against him. Not one word of anything ke this appears in the text. He recorded his feelings n this subject in the naming of his sons, saying

that his joy at their birth had wiped out all bitte memories of what had gone before and reconcile him to his life in Egypt.

Joseph's plan to have Jacob and his sons wit their descendants settle in Goshen and take roo there showed that he contemplated no immediate re turn to Canaan for any of them. Even after the seve years of famine were safely ended and harvests wer being reaped again in all lands, he made no mov to have his family return or to return himself. Th body of consciousness or the subconsciousness where our work is to be done. We have been en slaved by it, and when we have risen to a positio of power and authority over it we are to expre divine love and wisdom in it and transform it int the divine likeness. These powers are within us; w need go nowhere else to find them.

QUESTIONS

1. Why does persistent longing or yearning for a desired boon not always bring immediate realization?
2. What turned the full force of Joseph's thought toward God and brought him consciousness of God?
3. What purpose underlay the tests to which Joseph subjected his brothers?
4. What attitude of mind makes forgiveness of wrong easy and simple?
5. Where do we go to gain victory over the body consciousness?

I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
—PSALMS

Silent UNITY

The joy of the Lord wells up within me, and I am inspired and uplifted.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

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Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

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These testimonials come from persons who have been hea by the power of Spirit. Those who wish to gain inspirat from someone whom God has healed may write, in care the Unity School Editorial Department, to givers of th testimonials. Each letter must be unsealed and give initials and address of the person to whom it is to be f warded; also the name and date of the periodicals in wh the testimonial appeared.

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ONE OF THE MOST WONDERFUL things about Un is that even writing a letter to you brings about immediate calm and a feeling of peace and that on prayers have already been answered. It is as thou just the need to communicate sets in motion t powerful forces of good, and the assurance that ready God is working in and for me and that nothi can stand against God.

Thank you, Unity, for joining with me in pra for my family and fiance. Now I know that all thir are working together for good. Suddenly all t affirmations I have memorized through the years ta on special meaning. Thank you.—*H.E.B., New Yo*

My Help Cometh from Jehovah

HOW ENCOURAGING IT is to receive your letters a literature. An envelope bearing the Unity name like the smile of a dear friend. One can hardly w to say hello and to hear what you have to say. M God bless and prosper your good work.—*P. Australia.*

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Kalamazoo—Amy Moffett, 209 W [illegible]
Lansing—Nora Hines, 217 Towns[illegible]
Midland—Aelola James, Communi[illegible] ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Blanche Jokl, 71½ N S[illegible]
Royal Oak—Walfred Tauraine[illegible], Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 He[illegible]

MISSOURI

Independence—Fannie Baldwin, 1[illegible] 71 terr
Kansas City—Louis E & Ethel [illegible] 707 W 47th
Lemay—Julia McKee, 3701 Bayle[illegible]
Lee's Summit—Unity Village Ce[illegible]
Overland—Kate Evans, 2422 Goo[illegible]
Springfield—Polly Weeks, 213 E C[illegible]
St Joseph—Osia Jones, 1202 Feli[illegible]
St Louis—Sig Paulson, Skinker [illegible] syth; Hilda Westermeyer, 3616 [illegible] Florence Brummer, 4621 S Ki[illegible] way; Ethel Bradley, 4328 East

MONTANA

ngs—John Wilkinson, 101 Lewis
man—Mary Wessel, 103½ Bridge
ms
e—Mary Wessel, YMCA
t Falls—Esther Lewis, 1023 2 ave S
ngston—Mary Wessel, 322½ W Cal-
nder

NEBRASKA

ha—C N Broadhurst, 1317 N 42d

NEVADA

n—Fay Caswell, 847 University

NEW JERSEY

ry Park—John Manola, 3d & Emory
tensack—Eleanor Drew, Woman's
ub
tclair—Gladys Stevenson, 6 S Ful-
ton
ark—Edith Berry, Benzell hotel, 456
oad
rson—Gladys Stevenson, YMCA 128
ard
ewood—Louise Gerhold, 365 S Maple
ton—Edith Berry, 489 W State

NEW MEXICO

uquerque—Mina Stevenson, 1219 Ti-
ras ave NW

NEW YORK

iny—Marian Hoagland, YWCA
alo—Lillian Matthews, Statler Hotel
hing—Adele Woodruff, 135-42 40 rd
st Hills—Adele Woodruff, Tennis
ill, 6 Burns
g Neck—Emma Jean Sartori, Com-
unity church
ca—Howard Bradford, 436 N Geneva
brook—Stella Wrenn, 451 Sunrise
Rochelle—Ethel Nickelsen, YMCA
5 Division
York—Georgiana Tree West, 1 W
; Crichton Boatwright, 57 Park ave;
ephine Siemon, 400 E 59; Stella
renn, 15 E 11 st; Nanna Sutton,
0 W 125, Rooms 2 & 3; Janet Hol-
nd, 2523 7th ave
hester—Elise Rosenburg, 55 Prince
ectady—Marian Hoagland, 6 Ferry
Cliff—Adele Woodruff, 112 Downing
cuse—Howard Bradford, 110 Onon-
ga A
te Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

leville—Velma Hoffman, 430 McDowell

OHIO

lon—Wm Fischer, 1075 W Market
ton—Fred Beale, 2508 Market N
cinnati—Erna E Wissman, 2853
adison rd; Millie Leslie, 18 W 9
eland—Earl & Martha Anthony, Ho-
l Cleveland; Cleo Lee, Masonic tem-
e, 3615 Euclid
lumbus—Joe Jones, 4343 N High
ton—Ethel Crouch, 1008 Grand ave
ria—LuDora BeVier, Sederis hotel
ilton—Unity, 117 Ross
Mansfield—Carol Whipple, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Unity, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 152 High NE
Youngstown—Thomas Coates, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N. Grand c/o R W Viersen
Ponca City—Ruth Jacques, 104 W Grand
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Medford—Unity, Holly Theater bldg
Portland—Rose Goodman, 1430 SE 35

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smart, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 1701 Rockefeller
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, Helen Steigler, 2102 S 23
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade
Wheeling—Ada Frew, Catholic Women's League, Chapline & 14

WISCONSIN

Madison—Marguerite McAdams, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Montreal—May Duncan, 1501 Chomedy
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Louise Thies, 595 Victoria
Vancouver—Herbert Hunt, 1557 W B way
Winnipeg—Dorothy Lundgren, 360 Y

ENGLAND

Easington Village—Thomas Merri 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikkin Penrhyn rd
London—Ruth Hacking, 6 Stanhope race, W 2
Nr Whitstable—Olive Hacking, 14 sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co D

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—I 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, M (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Gode Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tervakoski, land; Shigeharu Uchida, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Know Thyself

BY RICHARD LYNCH

Man's dissatisfaction stems from his lack of under-
nding of himself and his purpose in life.

The highest wisdom of the ancient Greeks is ex-
essed in the two-word title of this book *Know Thy-
f,* by Richard Lynch. In it he discusses man's true
tus and the wonderful things he can accomplish
nen he recognizes his sonship with God.

"Each individual is an outlet and an agent for the
limited resources of Spirit," Mr. Lynch tells us. "God
the divine capacity to give, man the receptive agency
expression."

Man's true status is explained in this book of fifteen
apters of rich teaching to aid you in your spiritual
owth. Some representative chapter titles are, "Effica-
ous Prayer," "The Law of Compensation," and the
le chapter "Know Thyself."

Anyone who seeks dynamic, workable ideas for
iritual unfoldment and self-improvement will find
now Thyself especially valuable and helpful.

Know Thyself is priced at $1 a copy.

Unity Books

For Beginners in Truth

- Beginning Again
- Bel
- Doctor Houston Speaking
- Favorite Unity Radio Talks
- God a Present Help — *Dutch, English*
- God Is the Answer
- Great Physician, The — *German, English*
- How I Used Truth
- How to Let God Help You
- Lessons in Truth — *English, Japanese, Portuguese, Swedish, Italian, German, Spanish, Russian, French, Dutch*
- More Wonderful You, A
- Myrtle Fillmore's Healing Letters
- New Ways to Solve Old Problems
- Peace Begins at Home
- Practical Christianity for You
- Prove Me Now
- Special Methods for Attaining Spiritual Mastery
- Story of Unity, The
- Things to Be Remembered
- Whatsoever Ye Shall Ask

For Healing

- Christian Healing — *German, English*
- Divine Remedies
- Jesus Christ Heals
- Truth Ideas of an M.D. — *Italian, German, English*
- You Can Be Healed — *Swedish, English*

For the Home

- Unity Vegetarian Cookbook
- You and Your Child — *French, English*

For Prosperity

- Both Riches and Honor — *French, English*
- Prayer in the Market Place
- Prosperity
- Prosperity's Ten Commandments
- Working with God

For Inspiration

- Best-Loved Unity Poems
- Be of Good Courage
- Household of Faith, The
- Lovingly in the Hands of the Father
- Mightier than Circumstances
- Prayer Changes Things
- Sunlit Way, The

For Devotion

- Effectual Prayer
- Holy Bible, American Standard Version
- Keep a True Lent

For Advanced Study

- Atom-Smashing Power of Mind
- Christ Enthroned in Man
- Have We Lived Before?
- Know Thyself
- Let There Be Light
- Metaphysical Bible Dictionary
- Mysteries of Genesis
- Mysteries of John
- Selected Studies
- Talks on Truth
- Teach Us to Pray — *French, English*
- Twelve Powers of Man, The
- What Are You?

For Children

- Adventures of the Seven Spartans
- Barky's New Home
- Barky and His Friends
- Crybaby Kangaroo
- Jet's Adventures
- Jet and the New Country
- Jet's Choice

NEWS *from* UNITY

en You Renew ur Magazines

: is always a joy to us n you renew your subptions for Unity periodi. We are glad to know you are receiving help n them, and we enjoy nting you as a member of large Unity family.

Vhen you renew any of r Unity periodicals, it will o us a great deal if you state specifically that r order is a renewal. This ids our entering a new scription in your name ind of renewing your old scription. When we do know that your order is enewal, a new subscription l be entered, causing duate subscriptions in your ne.

We sincerely appreciate ur co-operation at all times, l we bless you for your erest in Unity. Thank you helping us in this way.

An Investment in the World's Future

Have you ever wished that you could help bring more peace and happiness into the world? Unity's Good Neighbor Fund offers you the opportunity to make your wish come true. Your offering to this fund can make it possible for people in foreign countries to gain spiritual understanding by reading Unity literature.

Many foreign students cannot send money out of their countries because of currency restrictions, and others are unable for various reasons to pay for Unity literature. All, however, are deeply appreciative of the Unity literature that comes to them through the Good Neighbor Fund. One friend in the British West Indies writes:

"I see by my last copy of *Daily Word* that my subscription is due. I will be very

thankful if you can continue sending it to me, as the control of money is still on in this country. I look forward to my *Daily Word* reading every day to be my guide for the day. It is so consoling. When I read it I see a new way each day to make life a success. God has been so good to me, I just don't know what more to say."

The Good Neighbor Fund is supported by the love offerings of Unity friends who wish to help in this way. Your love offering sent to the Good Neighbor Fund is truly an investment in the world's future and in yours.

Coming Next Month in Unity

If you sometimes think you need greater faith, you will find Constance Foster's article, "Faith in What?" in the July issue of UNITY, of special value. "Remember," she advises, "you have all the faith you will ever need at this very instant." And she tells how you may use the faith you have in the right way to accomplish the results you want.

It may be that you have been putting your faith in the wrong thing, as the author discovered she had done in the true incident she describes from her own life.

Be sure to read "Faith What?" in the July Un and to share it with s one else who may also its help.

Gift Suggestions for Father's Day

Father's Day is June and these Unity publicat will be especially welcom gifts:

Good Business—men business find this mor magazine both practical helpful. Each month it ries articles by and a business people who prospered by following C tian principles. Its price a year.

Working with God— book by Gardner Hur has helped many men to the right job, to succee business, and to have prosperity. It is priced a a copy.

Prayer in the Market —In this book are tw seven of the most po and helpful articles that appeared in *Good Bus* magazine. It includes work of such author Lowell Fillmore (presi of Unity School), Wilfer Peterson, Gardner Hun and Clinton E. Bernard editor of *Good Business*,

is $1 a copy.
) have your Unity gift
ıture in time, mail us
order immediately.

ı Can Help Unity
ch More People

you have friends whom
have been wanting to in-
uce to Unity, you will be
ested in knowing about
special articles for be-
ners that will appear in
ly Word and *Weekly*
ty magazines next month.
se articles are being pre-
d expressly for the pur-
of introducing Truth to
people.
he July issue of *Daily*
rd will contain an article
James Dillet Freeman en-
d "What Is Man?"
ch, together with the daily
ons, will be helpful to
one who likes a definite
gram for daily prayer.
The four July issues of
ekly Unity will contain
following special articles:
y 7—"Divine Condition-
" by Constance Foster;
y 14—"Instead of——"
W. G. Montgomery; July
—"God Never Fails!" by
ıry Louise Kupferle; July
—"Thy Kingdom Come,"
Constance Foster. This
gazine will be helpful for
e who is interested in a
dy of Truth principles.

You can send a subscription for either of these magazines to a friend for just $1 a year.

June Stories for Boys and Girls

Any little girl or boy who has been teased about his name will find help in reading the story "A Name to Honor," by Paul Tulien, in the June issue of *Wee Wisdom,* Unity's magazine for boys and girls. Tommy, whose full name is Thomas Jefferson Bronson, gets into a fight because of his name. The punishment he receives from Mr. Austin, the principal, turns out to be a blessing in disguise, because it helps him to be proud of his name.

Also in this month's *Wee Wisdom* are these features that children will enjoy: "The Bad Word," by Lawrent Lee (the Spartan story); "Mazey Monkey Chatters Too Much," Georgia Tucker Smith's story in rhyme; the final part of "Crooked-Street Club," by Olive Rambo Cook, and many more exciting features that include pictures to color, paper dolls, a song, clubs to join, poems, and charming illustrations. *Wee Wisdom* will come every month for $2 a year and

makes a wonderful gift for any child.

Special Help for Teen-Agers

Young people often seem to be misunderstood or have difficulty in getting along with others. To help them over these troublesome years, they need a practical guide to solving their problems.

To meet this need, Unity has published the book *Practical Christianity for You,* by James E. Sweaney (the editor of *You,* Unity's magazine for teen-agers). Its fourteen chapters originally appeared in *You,* and they proved so helpful that many young people asked that they be collected in book form, so that their valuable help would be at hand whenever needed.

Practical Christianity for You is $1 a copy.

Two July Retreats at Unity Village

Two retreats are to be held at Unity Village next month: the Vacation Retreat, which is scheduled for July 13 to 20, and the Young Adults' Retreat, to be held July 22 to 26.

Many people have found help and inspiration in spending a week at Unity Village among its beautiful, peac surroundings. Programs these retreats include me tion periods, exercise cla and other special features have helped to make Ur retreats so popular.

The time is drawing for both of these retreats, you should soon make arrangements to attend. more complete informa or to make your reservat address your letter to the rector of the Retreats, U Training School, Unity Sc of Christianity, Lee's Sun Missouri.

A Special Gift for Any Occasion

The de luxe book *Household of Faith,* by J Dillet Freeman, is the fect "special" gift for friends and loved ones. is the story of the U movement and of its bel founders, Charles and M Fillmore.

Any of your friends be delighted with this pressive, inspiring book, if you have not yet re you will want a copy yourself as well. There also articles by Charles more and color photog of Unity Village. In brown Keratol, *The H hold of Faith* is $5 a co

Teen-Agers Rely on YOU

You is the magazine teen-agers rely on for friendly advice, interesting information, inspirational material, and entertaining stories with a positive message.

Such a story is Janet Hall's "But You're So Young!" in the June issue. It concerns two young people who are deeply in love and wish to marry. Bill, a high-school senior, and Connie, a junior, are willing to sacrifice plans for further education in order to marry immediately.

"But you're so young!" their parents exclaim. However, Bill and Connie are sure of what they want; that is, they are until they visit the apartment of a young married couple that were in their class at school.

You also contains other helpful stories, plus poems, bits of humor, and features planned especially to help teen-agers enjoy growing up.

Some teen-ager you know would happily welcome *You* into his life, as has this young friend who writes:

"*You* has helped me in my relations with others, schoolwork, and many other things. I wouldn't give up my subscription for a million dollars."

Befriend a teen-ager with *You* today. A year's subscription is priced at only $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

HOW YOU CAN HELP THE BLIN

You can help the blind most by helping the
realize that their handicap need not make the
without value to society. Knowing this, the
develop courage and resourcefulness. Talent
that have been buried in discouragement com
to light.

This need of those without physical sight fo
encouragement is effectively met by Unity lite
ature, as it was in the case of this friend, wh
writes:

"Your *Daily Word* in Braille has been a tr
mendous comfort to me. One knows that whe
God is ready to use him, handicaps and barrie
are not in His way."

The following Unity publications in Brail
are distributed free of charge to anyone wh
would like to receive them:

For Young People—Grade 2 Braille

Wee Wisdom—a monthly magazine for chi
dren.

You—a monthly magazine for teen-agers.

For Adults—Grade 1½ Braille

Daily Word—a monthly magazine with a med
tation, prayer, and Bible verse for ea
day.

Lessons in Truth—Unity's basic textbook,
H. Emilie Cady.

Finding the Christ—an inspiring booklet al
by Miss Cady.

This service is made possible by love offerin
from our friends who share their good wi
others in this way. Contributions to the Brai
Fund may be addressed to:

UNITY SCHOOL OF CHRISTIANI
LEE'S SUMMIT MISSOURI

HOW TO BOOST UNDAY-SCHOOL ATTENDANCE

Perk up Sunday-school interest and attendnce by introducing your class to the *Unity unday-School Leaflet.*

The weekly lessons it provides are never dull r hard to understand. They make the meaning f passages in the Bible that seem strange and ncomprehensible stand out clear and complete.

A four-page *Leaflet* is included for each Sunay in the month. It gives the Bible text of the nternational Sunday School Lesson, discusses nd interprets it, and dramatizes the message it ontains in a practical way with a story called Frank and Frankie."

If you teach a Sunday-school class, you will nd that everything needed for a well-rounded chedule of Sunday-school activities is provided y the *Unity Sunday-School Leaflet:* class projcts, group programs and pageants that your lass will take part in with enthusiasm, and ames and quizzes that make learning fun. A nonthly four-page *Teachers' Section* supplenents the lessons. It contains explanations of ames and expressions in the lessons, suggested elps for teachers, and an analysis of the obective toward which each week's lesson is diected.

The *Unity Sunday-School Leaflet* is mailed o subscribers each month for $1 a year. Each nonthly mailing contains a *Leaflet* for each unday in the month, plus the *Teachers' Section* overing all the month's lessons.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"I OWE NO MAN ANYTHING SAVE LOVE

"Thank you for your wonderful prayers ar the Prosperity Bank drill," writes a friend. " has helped me change my attitude. I no long have my income spent in advance. I am cor pletely current and free from debt. I owe r man anything save love. It is a wonderful fee ing."

The Prosperity Bank plan helps you era the idea of debt from your mind by substituti rich ideas of abundance. Through prayer a meditation you learn to turn to God as t source of all supply.

You may use the money you save in yo Prosperity Bank to send subscriptions f UNITY to three friends. They will begin r ceiving UNITY as soon as we receive yo order on the coupon below:

Unity School of Christianity, Lee's Summit, M

----------(PLEASE PRINT ALL NAMES AND ADDRESSES)----------

Here is my order for three UNITY gift subscriptions and a B in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

UNITY'S SUMMER DEMONSTRATION PROGRAM

You still have time to join in the Unity Summer Demonstration Program this year, if you have not already done so. Truth students everywhere are taking part in this program by praying and working together toward the goal of improving their lives.

The book *Special Methods for Attaining Spiritual Mastery,* by George LeRoy Dale, has been chosen for this program. Doctor Dale, the highly-esteemed Registrar of the Unity Training School, gives in this book much valuable help toward overcoming everyday infractions of spiritual law wherein people fail to measure up to the Truth standard. His methods for uprooting the thoughts that produce undesirable conditions in life are based on controlling the conscious and subconscious minds in conformity with God's laws.

The book contains several introductory chapters, sixteen "how-to" chapters, plus more than twelve question-and-answer chapters on habits that you may wish to overcome.

A special guide booklet titled *How to Improve Your Life* has been prepared for the program and accompanies the book without charge. *Special Methods for Attaining Spiritual Mastery* costs $1. Why not order your copy today and join in this program? (If you already have the book, you may have the guide free on request.)

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

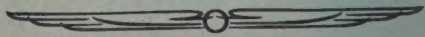
The Right Way to Go

Mildred Alsip

"This above all: to thine own self be true
When you're seeking the right way to g
Heed to the call of the voice still and sm
From the kingdom of God within you.

There's always a light that will beckon you
When the true road you find—this I kno
It shines clear and bright through the bla
veil of night
Like a guidepost that leads to the dawn.

So look deep in your heart, and be sure y
know you
When you're seeking the right way to g
Heed to the part that will be your new st
When you say, "To my own self I'm tru



UNITY